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MEMOIRS

OF

BRITISH LADIES,

WHO HAVE BEEN CELEBRATED

FOR THEIR

WRITINGS OR SKIL

IN THE

LEARNED LANGUAGES,

ARTS AND SCIE[redacted]

BY GEO[redacted]

TO

T A L B O T

OF KINETON IN WARWICKSHIRE

THE FOLLOWING MEMOIRS OF

LEARNED LADIES

IN THE FIFTEENTH AND SIXTEENTH CENTURIES

ARE MOST HUMBLY INSCRIBED

AS AN ACKNOWLEDGMENT

OF MY SINCERE AND HIGH REGARD FOR HER AND

MR. T A L B O T

AND AS A SMALL TESTIMONY OF GRATITUDE

FOR EXTRAORDINARY FAVOURS

CONFERRED BY BOTH OF THEM

UPON THEIR MOST OBLIGED

AND MOST DEVOTED

HUMBLE SERVANT

GEORGE BALLARD.

00021027

THE PREFACE.

AS the preſerving from oblivion the memory of illuſtrious perſons hath generally been looked upon as a commendable undertaking; ſo it may be obſerved, that ſince the revival of letters, the publick hath never wanted writers of this kind, who have endeavoured to ſet their great excellencies and attainments in a true and proper light; to inform us of thoſe particulars in their lives and manners, which beſt deſerve our imitation, and to tranſmit to poſterity even thoſe peculiarities alſo, which afford us no inconſiderable entertainment. And more particularly, thoſe who have diſtinguiſhed themſelves in the republick of letters, have ſeldom been unattended with their memorialiſts: ſome of which have been ſo diligent and induſtrious in tracing out and collecting together every remarkable paſſage, that they ſeem, in ſome inſtances, to have taken no leſs pains to illuſtrate the characters of great and famous writers, than they themſelves did to acquire that diſtinction.

The

The preſent age is ſo far from being defective in this reſpect, that it hath produced a greater number of excellent biographers than any preceding time; and yet, I know not how it hath happened, that very many ingenious women of this nation, who were really poſſeſſed of a great ſhare of learning, and have, no doubt, in their time been famous for it, are not only unknown to the publick in general, but have been paſſed by in ſilence by our greateſt biographers.

When it is conſidered how much has been done on this ſubject by ſeveral learned foreigners *, we may juſtly be ſurprized at this neglect among the writers of this nation; more eſpecially, as it is pretty certain, that England hath produced more women famous for literary accompliſhments, than any other nation in Europe.

The true reaſon of my engaging in this undertaking will, I believe, appear to be the beſt that can be given; and I can aſſure the reader, that nothing but this general neglect of our biographers could ever have ſuggeſted ſuch a deſign to one, who is truly ſenſible of his incapacity to do juſtice to the merits of paſt times, or to afford entertainment for the preſent. And for this reaſon, I have chuſen to begin no earlier than the fourteenth century; becauſe all that could well be collected of ſuch as preceded that period, hath been already communicated to the world by Biſhop Tanner.

* Petruccio Ubaldino, Jacobus a Sancto Carolo, Boccace Betuſſi, Peter Paul de Ribera, Francis Serdonati, Auguſtin della Chieſa, Philip de Bergamo, Scardeoni, Cæſar Capacio, Pinto, Hilarion de Coſta, Menage, Juncker, &c.

Thoſe, whoſe memoirs are here offered to the publick, I have placed in the order of time in which they lived; omitting none, of whom I could collect ſufficient materials. For as there may yet be ſome learned women of thoſe times, whoſe characters I am an intire ſtranger to; ſo there are others, whom I well know to have been perſons of diſtinguiſhed parts and learning, but have been able to collect very little elſe relating to them. Such as, Lady Mary Nevil, Lady Anne Southwell, Lady Honor Hay, Lady Mary Wroath, Lady Armyne, Lady Ranelagh, Lady Anne Boynton (famous for her ſkill in ancient coins, and noble collection of them) Lady Levet, Lady Warner. Gentlewomen: Mrs. Mabilla Vaughan, Mrs. Elizabeth Grimſton, Mrs. Jane Owen, Mrs. M. Croft, Mrs. Æmillia Lanyer, Mrs. Makins (who correſponded in the learned languages with Mrs. Anna Maria a Schurman) Mrs. Gertrude More, Mrs. Dorothy Leigh, together with very many other learned and ingenious women, ſince the year 1700; of thoſe latter I have had the good fortune to make very conſiderable collections.

I am ſorry I could not oblige my readers with a complete tranſlation of all the poetical paſſages introduced into this work; though at the ſame time I muſt acknowledge myſelf much indebted, on that account, to my very ingenious and worthy friends, the Rev. Mr. Parry of Shipſton upon Stour in Worceſterſhire, and the Rev. Mr. Ruſſel of St. Mary Hall, in Oxford: and I take it as the greater favour, becauſe I am ſenſible that whatever time thoſe two gentlemen have employed in this way, hath been borrowed from ſtudies of much greater uſe and importance.

Nor

Nor muſt I here omit my acknowledgments to all thoſe, who have been ſo good as to promote the publication of this work: from which the author does not expect any Character in the learned world; nor indeed is he ſolicitous about it, any farther than as he would be very ſorry to diſappoint the expectations of thoſe ſeveral worthy perſons, who have favoured him with their encouragement, or honoured him with their friendſhip.

Magd. Coll. Oxon.
Nov. 23, 1752.

JULIANA,

ANCHORET OF NORWICH.

JULIANA diſtinguiſhed herſelf by writing a book of revelations, in the reign of King Edward the Third. But notwithſtanding the peculiarity of the ſubject, the credulity of that age, and her remarkable ſituation in life; yet, by the negligence of the eccleſiaſtics; (who were then almoſt the only men that tranſmitted intelligence of all ſorts to poſterity) we know but very little concerning her: for our moſt curious and induſtrious biographers *, who had the greateſt and beſt opportunities of conſulting manuſcripts and records belonging to religious houſes, could not trace out any memorials relating to this devout lady, more than a hint or two which ſhe has given of herſelf in her own writings.

Her compoſitions were by the order, and liberality of the R. F. Jo. Gaſcoyn, L. Abbot of Lambſpring, uſhered into the world with the following title. *Sixteen Revelations of Divine Love, ſhewed to a devout ſervant of our Lord, called Mother* JULIANA *an Anchorete of Norwich; who lived in the dayes of king Edward the third. Publiſhed by R. F. S. Creſſy.* 1670. 8vo. Without either printer's name, or place where printed.

The learned and indefatigable editor in his preface to the reader, gives the following account of the author, and her performance:

"I was deſirous (ſays he) to have told thee ſomewhat of "the happy virgin, the compiler of theſe revelations: But "after all the ſearch I could make, I could not diſcover "any thing touching her, more than what ſhe occaſionally "ſprinkles in the book itſelf. The poſtſcript acquaints us "with her name, JULIANA: As likewiſe her profeſſion, "which was of the ſtricteſt ſort of ſolitary livers; being "incloſed all her life (alone) within four walls: whereby, "though all mortals were excluded from her dwelling, yet "ſaints and angels, and the ſupreme King of both, could, "and did find admittance. Moreover, in the ſame poſt-

* Mr. Leland, Bp. Bale, Mr. Pitts, Bp. Tanner.

" ſcript we find, that the place in a high manner dignified " by her abode, and by the acceſs of her heavenly gueſt, was " the city of Norwich. The time when ſhe lived, and " particularly, when theſe celeſtial revelations were afforded " her, ſhe herſelf in the beginning of the book informs us, " was in the year of grace MCCCLXXIII, that is, about " three years before the death of the famous conqueror " King Edward the third: at which time ſhe herſelf was " about thirty years of age. And to conclude, in the laſt " chapter of the book ſhe ſignifies, that more than fifteen " years after theſe revelations had been ſhewed her, how " for reſolution of a certain doubt of hers touching the " meaning of one of them, our Lord himſelf was pleaſed to " anſwer her internally in ghoſtly underſtanding.

" As for the manner of theſe revelations, it was the ſame " of which we read innumerable examples, both among " antient and modern Saints. The objects of ſome of them " were repreſented to the imagination, and perhaps alſo to " the outward ſight; ſometimes they were repreſented in " ſleep, but moſt frequently when ſhe was awake. But " thoſe which were more pure, in time and withal more " certain, were wrought by a divine illapſe into the ſpi- " ritual part of the ſoul, the mind and underſtanding, " which the devil cannot counterfeit, nor the patient com- " prehend, though withal it excluded all doubt or ſuſpicion " of illuſion.

" But the principal thing which I deſire to recommend " to the reader's conſideration, is the preceding occaſion, " and ſubſequent effects of theſe divine favours beſtowed " by Almighty God on his humble devout handmaid.

" She was far from expecting, or deſiring ſuch unuſual " ſupernatural gifts. Matters ſtood thus with her: ſhe " thought herſelf too much unmortified in her affection to " creatures, and two unſenſible of our Lord's love to her. " Therefore to cure the former, ſhe requeſted a ſickneſs in " extremity, even to death, in her own and others conceit; " a ſickneſs full of bitter pain and anguiſh, depriving her " of all outward refreſhments, and of all inward comforts " alſo; which might affect the ſenſual portion of the ſoul. " And for a remedy to the latter, ſhe begged of our Lord, " that he would imprint in her ſoul, by what way he thought " beſt, a deep and vigorous conception, and reſentment of " thoſe moſt violent torments, which he in his infinite love " ſuffered for her on the croſs, to the end ſhe might be even " forced to return to him a ſuitable affection.

" Yet in making theſe requeſts, ſhe expreſſed a perfect " reſignation (as to the manner) to his heavenly will. The

" only

"only graces that she did, and might, and so may we, desire absolutely, without any condition, were a true and "spiritual hatred and contempt of herself, and of all worldly, "or sensual contentments; a perfect sorrow and compunction for sins past; and a cordial love, and reverential "fear of Almighty God. These were the gifts she desired; "and as for the means of procuring those graces, she proposed the best to her seeming: yet so, as being assured "that God knew what was best for her, she left them to his "divine pleasure.

"It was, no doubt, by divine inspiration that she at "first made such petitions, both for the substance and "manner, and therfore God granted them as she desired; "yea, in a manner more extraordinary than she durst pretend to, as the reader may observe. And how wonderful "the effects of them were, the whole contexture of her discourses upon each revelation will excellently demonstrate."

These are Mr. Cressy's thoughts of Juliana and her writings; but this author was a priest of her own communion: how far the divines of the Church of England will correspond with him in his sentiments, I leave others to determine.

JULIANA BARNES,

Alias BERNERS.

AN Essex lady, was very probably born at Roding in that county, it being the seat where the family resided, about the beginning of the fifteenth century. She was the daughter of Sir James Berners of Berners Roding, and sister to Richard Lord Berners. Her education seems to have been the very best which that age could afford, and her attainments in literature were such, that she is celebrated by Bale, Holinshed, and others, for her uncommon learning; and likewise for her other fine accomplishments. These various qualifications rendered her every way capable and deserving of the office she bore, *viz.* Prioress of Sopewell nunnery, which was a cell to, and very near St. Alban's; a good part of the shell of which is still standing. Here she lived in great esteem, and flourished about the year 1460. She was a very beautiful lady, of great spirit, and loved masculine exercises, as hawking, hunting, &c. with which sports she

uſed frequently to recreate herſelf: and ſhe was ſo well ſkilled in thoſe innocent diverſions, that ſhe wrote treatiſes of hawking, hunting, fiſhing, and alſo of heraldry. Which were ſo well eſteemed that they were printed and publiſhed in the very infancy of the art of printing.

I could never yet ſee a perfect copy of either of the old editions of this book; but in the notes to Mr. Hearne's preface to Walter Hemingford, page 96, 97, I find it thus deſcribed, "*Julian Barnes her Gentlemans Acadamie of Hawking, Hunting, Fiſhing and Armorie*, the arms in proper colours, printed at, and called the book of St. Alban's, becauſe there firſt printed. A pot folio." The firſt edition was printed *An.* 1481, and afterwards at the ſame place 1486, in a ſmall folio.

In the Typographical Antiquities, p. 465, I find the beginning of the book runs thus.

"Inſomuch that gentill men, and honeſt perſones, have "grete delite in haukyng, and deſire to have the maner to "take haukys; and alſo how, and in wat wyſe, they ſhulde "gyde theym ordinateli; and how to knaw the gentill "termys in communying of theyr haukys: and to under-"ſtande theyr ſekeneſs and enfirmitees; and alſo, to knawe "medecines for theym accordyn; and many notabull "termys, that ben uſed in hawkyng, both of their haukys, "and of the fowles, that their haukys ſhall fley. There-"fore thys book folowyng in a dew forme ſhewys veri "knawlege of ſuch pleſure to gentill men, and parſonys diſ-"poſed to ſe itt.

The ſecond book begins, "Here in thys booke folowyng "is determyned, the lynage of coot armuris, and how gen-"tylmen ſhal be known from ungentilmen, *&c.*"—The Colophon. "Here in thys boke afore are contenyt, the "bokys of hawkyng and huntyng, with other pleſurys dy-"verſe, as in the boke apperis; and alſo, of coot armuris, "a nobull werke. And here now endith the boke of "blaſyng of ermys, tranſlatyt and compylyt togedyr at St. "Albons, the yere from thyncarnacyon of our Lorde Jeſu "Chriſt MCCCCLXXXVI. printed in various inks." Thus far from that induſtrious collector's extracts; who is intirely ſilent in regard to her being the author of the book. But Dr. Middleton in his Diſſertation concerning the origin of printing in England, p. 14, ſeems to give us a deſcription of the very ſame book; and ſays, that after the firſt book of hawking and hunting, *&c.* is added, *explicit* Dam Julyans Barnes in her boke of huntyng. Thoughher name as he obſerves

ſerves is ſubjoined to the firſt part only, yet the whole is conſtantly aſcribed to her, and paſſes for her work.

It ought to be remarked, that the book *of the blaſing of arms* contains only abſtracts from Nicholas Upton, who wrote four books *De re militari et factis illuſtribus*, the laſt of which treats, *De inſignibus Anglorum Nobilium:* or *of the Arms of the Engliſh Nobles.* At the end of this Engliſh tranſlation of thoſe abſtracts by *Juliana Barnes* are theſe words, *Emprinted at the exempt monaſtry of St. Albans. Vid.* Mr. Lewis's life of Caxton, p. 148.

By the various accounts given of this book by Dr. Middleton, Mr. Lewis and Mr. Ames, one might be eaſily induced to believe that there were three editions of it printed in one year. And it does not ſeem improbable when 'tis conſidered that in thoſe early times of printing, they frequently wrought off no more than 80 or 100 copies; which were ſometimes begun and ended in one day *.

In the latter end of the reign of Queen Elizabeth this book had another impreſſion given it by G. M. which bears the following title, *The Gentleman's Acadamie: or, The Book of St. Alban's: containing three moſt exact and excellent Books; the firſt of hawking, the ſecond of all the proper terms of hunting, and the laſt of armorie: all compiled by* Juliana Barnes, *in the year from the incarnation of Chriſt* 1486. *And now reduced into a better method by* G. M. London, 1595.

I have conſulted Sir Henry Chauncy's Hertfordſhire, Mr. Willis's Hiſtory of Abbies, and every book in which there was any probability of tracing out the time of her death, but without the leaſt ſucceſs. However if the titles of her book may be depended upon, ſhe was living in 1486, 26 years later than the time mentioned by Biſhop Bale.

MARGERY KEMPE.

THIS perſon, and her writings are ſo little known to the learned world, that ſhe has eſcaped the knowledge even of the indefatigable compiler of the Typographical Antiquities, who ſeems an intire ſtranger to her book, which is now become ſo extremely ſcarce, that I can hear of no more than two copies extant; one in the library at Norwich;

* Mr. Caxton tells us at the end of the *Recuyle of the Hiſtoryes of Troye*, that all the copies "were begonne in oon dyc, and alſo finiſhed in oon dyc."

the other in Trinity College library at Cambridge *, which bears the following title: *A ſhort Tretyſe of Contemplations taught by our Lorde Jeſu Chryſte; or taken out of the boke of Margerie Kempe of Lyn.* The beginning of which is, *ſhe deſired many times that her hede.* This book contains various ſayings of Chriſt (as it is pretended) to the holy women who followed him; and is written in the ſtyle of our modern quieteſts and quakers, concerning the internal love of God, perfection, &c. Printed at London by Wynkin de Word ——4to. This printed book ſeems to have been an abridgment of a larger work. When ſhe died I know not: but imagining ſhe lived in Edward the fourth's reign; I have here placed her, in order of time, next to the celebrated Abbeſs of Sopewell.

Weever in his *Funeral Monuments* in the dioceſe of Norwich, p. 752, gives us the following inſcription, *Orate —— Johannis Kempe qui obijt 3 Julij 1459, et pro animabus Margarete ac Johanne & Margarete uxorum.*——It is very poſſible that one of theſe women, perhaps the latter, might be our author: both the time and place of burial ſeem to countenance ſuch a conjecture.

MARGARET,

COUNTESS OF

RICHMOND AND DERBY.

MARGARET Counteſs of Richmond and Derby (a lady as great for her perſonal endowments as illuſtrious in birth) was born at Bletſhoe in Bedfordſhire, 1441 †; being daughter and heir of John Beaufort Duke of Somerſet, who was grandſon to John of Gaunt Duke of Lancaſter, fourth ſon of King Edward the third. Her mother, Margaret Beauchamp, was daughter and heireſs of the Lord Beauchamp of Powick.

Who her preceptors were I know not, but her education was, according to the cuſtom of that age, not very extraordinary; yet I find ſhe was a perfect miſtreſs of the French

* Vid. Bp. Tanner's Bibliotheca, article Kempe.

† So I find it obſerved by Mr. Fulman in the 7th vol. of his MS. collections in Corpus Chriſti college archives.

language,

language, and had ſome ſkill in Latin: but however deficient her education might be, ſhe had abilities that could ſurmount all difficulties. For we are aſſured by Biſhop Fiſher *, who was her confeſſor, and knew the very ſecrets of her ſoul, that ſhe poſſeſt almoſt all things that were commendable in a woman, either in mind or body. She had a tenacious memory, a quick and piercing wit, and ſuch ſingular ſagacity, that there was not any thing which was too hard for her underſtanding.

All theſe agreeable qualities added to the vaſt inheritance ſhe was likely to poſſeſs, were very powerful temptations to thoſe of the firſt rank to become ſuitors for her; inſomuch that when ſhe was not above nine years old, the Duke of Suffolk uſed his utmoſt endeavours to have gained and matched her to his ſon and heir. And King Henry the ſixth ſolicited very earneſtly for his brother Edmund, then Earl of Richmond.

As Dr. Fiſher † a famous Roman Catholic Biſhop, and the great Sir Francis Bacon ‡ a juſtly celebrated Proteſtant writer have both of them recorded a particular ſtory in relation to this match; I hope I ſhall not incur the imputation of favouring ſuperſtition, or of being guilty of levity, if I here inſert it, as this good lady herſelf often related it to Biſhop Fiſher—"That being doubtful in her mind which "offer ſhe ſhould accept, ſhe adviſed with an old gentlewo-"man (for whom ſhe had a great regard and eſteem) "who recommended her to St. Nicolas, the patron of the "virgins, &c. She follows her inſtructions, and pours "forth her ſupplications and prayers ſo efficaciouſly, that "one morning, whether ſleeping or waking ſhe could not "tell, there appeared unto her one in the habit of a Biſhop, "and deſired ſhe would accept of Edmund for her huſband." Whereupon ſhe married Edmund Earl of Richmond: by which means as Biſhop Fiſher obſerves, ſhe was by birth and marriage allied to thirty Kings and Queens, within the fourth degree either of blood or affinity; beſides Earls, Marquiſſes, Dukes and Princes. And ſince her death, as Mr. Baker remarks, ſhe has been allied in her poſterity, to thirty more. By this Earl (who was commonly called Edmund of Hadham) ſhe had an only ſon named Henry, who was born at Pembroke Caſtle, and was afterwards King Henry the ſeventh: ſoon after whoſe birth the Earl departed this life, leaving Henry his ſon and heir, but fifteen

* In his ſermon preached at her funeral. † Funeral ſermon, edit. 1708, page 8. ‡ Life of Hen. VII, edit. 1622, page 297.

weeks old; and was buried in the cathedral of St. David's in Wales, with this inſcription *:

Under this marble ſtone here incloſed reſteth the bones of the noble Lord, Edmund Earl of Richmond, father and brother to Kings; the which departed out of this world in the year of our Lord God, 1456, the third day of the month of November; on whoſe ſoul Almighty Jeſu have mercy. Amen.

After the deceaſe of the Earl of Richmond, ſhe was married to Sir Henry Stafford, Knight, ſecond ſon to Humphrey Stafford the great Duke of Buckingham, by whom ſhe had no iſſue. This Sir Henry by his will † bearing date the ſecond of October, 1481, (21 E. iv.) bequeathed his body to be buried in the college of Pleſſie in the county of Eſſex. "And gave an hundred and ſixty pounds to buy 12 marks-"worth of livelode by year, to be amortized, for the find-"ing of an honeſt and fitting prieſt, to ſing for his ſoul in "the ſaid college of Plaſhe, for evermore. And to his ſon-"in-law the Earl of Richmund, a trappur of four new "horſe-harniſh of velvet. To his brother, John Earl of "Wiltſhire, his bay courſer; and to Reynold Bray, his re-"ceiver-general, his grizled horſe:" of which teſtament he ordained Margaret Counteſs of Richmond, his wife, his executrix,

Soon after the death of Sir Henry Stafford, ſhe was married again to Thomas Lord Stanley, who was afterwards created Earl of Derby, the 27th of October, in the firſt year of her ſon's reign; which ſhews his approbation of this match, or her great influence over him. This noble lord departed this life towards the latter end of the year 1504. By his teſtament ‡ dated the 28th of July, ann. 1504, bearing then the title of Earl of Derby, Lord Stanley, Lord of Man, and great Conſtable of England; he bequeathed his body to be buried in the midſt of the chapel, in the north iſle of the church of the priory of Bourſcough, (near Lathom, in the county of Lancaſter) of his anceſtor's foundation, where the bodies of his father, mother, and other of his anceſtors lay buried; having provided a tomb to be there placed, with the perſonage of himſelf, and both his wives, for a perpetual remembrance to be prayed for.

Having given this ſhort relation of her huſbands; I will now proceed in my account of this great and good lady.

* Vid. Dugdale's Baronage, vol. 3. p. 237. † Baronage, vol. 1. p. 167.
‡ Baronage, vol. 3. p. 249.

Her

Her temper had ſuch a natural tendency to religion and piety, as inclined her to every Chriſtian duty, which ſhe practiſed in a moſt exemplary manner; ſhe being, as Dr. Fuller juſtly obſerved, the exacteſt pattern of the beſt devotion thoſe days afforded.

The virtues of piety, chaſtity, humility, charity, and every grace that could adorn a good chriſtian, where conſpicuous in her. Her piety was ſo great, that ſhe would be at her devotion ſoon after five o'clock in the morning: and with the moſt ardent zeal went through all the religious offices appointed by the church of Rome; theſe, and her private devotions, were ſo long, and frequent, as occaſioned her bodily indiſpoſitions.

Her humility was ſuch, that ſhe would often ſay, "on "condition that the Princes of Chriſtendom would com- "bine themſelves and march againſt the common enemy "the Turks, ſhe would moſt willingly attend them, and be "their laundreſs in the camp *."

Biſhop Fiſher enumerates many more inſtances of her piety and devotion, but has however omitted one, which is taken notice of by Mr. Baker, *viz.* "That ſhe was ad- "mitted into the fraternity of five ſeveral religious houſes, "(if not more) Weſtminſter, Crowland, † Durham, Wyn- "bourn, and the Charterhouſe at London," which according to the notion of that age, as it entitled her to the prayers, ſo it gave her a ſhare in the merits and good works of all theſe ſocieties. Nay, ſhe was ſo great an Aſcetick, that ſhe had ſhifts and girdles of hair: and if ſhe was in health ſhe never failed to wear one or the other certain days in every week; ſo that ſhe declared to her confeſſor, that her ſkin was often pierced therewith.

And for her chaſtity, Mr. Baker informs us, as it was unſpotted in her marriage, ſo in her laſt huſband's days, and long before his death, ſhe obtained a licence of him to live chaſte, whereupon ſhe took upon her the vow of celibacy (not otherwiſe to be commended, than as an efflux of the purity of her mind) from Biſhop Fiſher's hands, in a form yet extant in the regiſters at St. John's college in Cambridge. For this reaſon Mr. Baker ſuppoſes, that her portraiture is uſually taken in the habit of a Nun.

Her education had tolerably well qualified her for a ſtudious way of life. She underſtood the French language perfectly, and had ſome ſkill in the Latin tongue; but ſhe

* Camden's Remains, p. 271. Edit. 1657.

† Extat litera fraternitatis ſive ſororitatis, dat. ann. 1502. Regr. Dunelm. Hall. Croyland continuat. p. 519, 504, &c.

would

would often lament, that in her youth ſhe did not make herſelf a perfect miſtreſs of it. This her affection for literature no doubt, induced her mother-in-law, the Dutcheſs of Buckingham, to give her the following legacy in her laſt will, * "To her daughter Richmond, a book of Engliſh, being a "legend of Saints; a book of French, called Lucun; another book of French, of the Epiſtles and Goſpels; and a "Primmer with claſps of ſilver gilt, covered with purple "velvet." This was a conſiderable legacy (of its kind) from a lady at that time, when few of her ſex were taught to read, † and when the moſt excellent art of printing was but juſt dawning upon the world. And it is not unlikely that this was that lady's whole ſtook of books.

She had a fine library, which was well ſtored with Latin, French, and Engliſh books; not collected for ornament, or to make a figure (as is frequently the caſe) but for uſe; in order to enrich her mind with a treaſure of knowledge.

She tranſlated out of French into Engliſh a book intitled in Latin, *Speculum aureum peccatorum.* Which bears the following title: *The mirroure of golde for the ſinfull ſoule.* The beginning of the preface informs us that "this preſent "boke is called the mirrour of golde to the ſinfull ſoule, "the which hath ben tranſlated at Parice out of Laten into "Frenſhe, and after the tranſlacion ſeen and corrected at "length of many clarkis, doctours, and maiſters in divinity, "and now of late tranſlated out of Frenche into Engliſhe "by the right excellent Princeſſe Margaret moder to our "ſoverain Lorde Kinge Henry the VII. and Counteſſe of "Richemond and Derby." And concludes with the following words, "And for to know the order and maner "how to procede in this lytell boke. It is to knowe it ſhall "be divided in vii chapitours after the ſeven dayes of the "weke. To thentent that the ſynfull ſoule folyed and da-"fowlyd by ſynne maye in every chapitoure have a new "mirrour, wherin he may beholde and conſyder the face of "his ſoule."

Then follows "The table.

"Firſte of the filthenes and miſerie of man.

"The ſecounde of ſynnes in generalle and of their "effectis.

"The thyrde howe they ought haſtely with all diligence "to do penaunce.

* Dugdale's Baronage, vol. i. p. 167.

† It has been obſerved (by Sir Thomas More and ſeveral of our hiſtorians) as an extraordinary accomplishment in Jane Shore, the darling miſtreſs of King Edward IV. that ſhe could write and read.

"The

" The fourth howe they ought to fle the world.
" The fyfthe of the falſe riches and vayne honoures of
" the worlde.
" The ſixt howe they ought to drede deth.
" The ſeventh of the joyes of Paradyſe and of the paynes
" of hell."

At the beginning of the firſt chapter is a cut of the Prophet Jeremiah.

At the beginning of the third chapter, is a cut of St. Matthew ſtanding, with a ſpear in his right hand, and a book (perhaps to repreſent his goſpel) in his left.

At the beginning of the fourth chapter, is the figure of St. John, an holy lamb, with a croſs as a banner.

At the beginning of the ſixth chapter, is a ſort of portico, in which is death ſtriking a man with a dart.

At the beginning of the ſeventh chapter is the repreſentation of the ſon of God ſitting, with his hands in an elevated poſture. On his right hand are two angels, one of which is raiſing the dead by the ſound of a trumpet; on his left hand are likewiſe two angels, one of which is playing on a violin; at his feet are four angels gathering together his elect people, and carrying them to heaven in a ſheet. At the end of the book, *Emprynted at London, in Flete-ſtrete, at the ſigne of Saint George, by Richard Pynſon*, 4to. without date, But it appears from the preface that it was printed before the death of King Henry the ſeventh; who died in 1509. This exceeding ſcarce book * is printed on vellum, contains 54 leaves; and is decorated with borders running round every page, in imation of the fine illuminated old MSS.

She alſo tranſlated out of French into Engliſh the fourth book of Dr. John Gerſon's treatiſe *of the imitation and following the bleſſed life of our moſt merciful Saviour Chriſt*. It is printed at the end of Dr. William Atkinſon's Engliſh tranſlation of the three other books, (which he tells us was done at the eſpecial commandment of this full excellent Princeſs) and bears the following title, " Here begynethe the forthe
" boke of the followinge Jeſu Chryſte and of the contẽp-
" nge of the world. Imprynted at the cõmaũdement of the
" moſt excellent Prynces Margarete: moder unto our ſo-

* I was favoured with the loan of it, by that great preſerver and reſtorer of antiquities, the Hon. James Weſt, Eſq. Bp. Tanner mentions two more editions of this book. One printed at London by John Skott, ann. 1522. The other by Wink. de Word. 1526, 4to. Both theſe editions are ſo ſcarce that the former was unknown to the author of the Typographical Antiquities: and none of them to be met with in the Oxford libraries

" vereyne

" vercyne Lorde : Kinge Henry the 7. Coũtes of Riche-
" moũt and Darby. And by the ſame Prynces it was tran-
" ſlated oute of Frenche into Engliſhe in fourme and maner
" enſuinge. The year of our Lord God 1504."

In the 23d year of her ſon's reign, by his commandment and authority, ſhe made the orders (yet extant) for great eſtates of ladies and noble women, for their precedence, attires, and wearing of barbes at funerals, over the chin, and under the ſame: which noble and good order hath been and is much abuſed, by every mean and common woman, to the great wrong and diſhonour of perſons of quality *.

In Dr. Fuller's Church Hiſtory † I met with the following title, " Prayers printed by the commandments of the " moſt hye and virtuous Princeſſe our lyege Lady Elizabeth, " by the grace of God Quene of England and of France, " and alſo the right hye and mooſt noble Princeſſe Margarett, " mother to our ſoveraign Lord the King, *&c.*" As I have not ſeen this book, I am therefore ignorant whether any of the prayers are of her compoſing.

To this lady we are likewiſe obliged for *Waltere Hyltons Scala perfectionis, engliſhed and printed by command of Margaret, Counteſs of Richmond and Derby, in William Caxton's hous, by Wynkyn de Worde, Anno Salutis* 1584. At the end of the book are theſe verſes.

" This heavenly boke, more precyous than golde,
" Was late direct, wyth great humylyte,
" For godly pleſur thereon to beholde,
" Unto the right noble Margaret, as ye ſee,
" The Kynges moder, of excellente bounte,
" Herry the ſeventh, that Ihũ hym preſerve.
" This myghty Princeſſe hath commanded me
" Temprynt this boke, her grace for to deſerve."

And alſo for *An expoſition of the ſeven penetential Pſalms, compyled by the ryghte reverend fader in God, John Fiſher, D. D. &c. Biſhop of Rocheſter, at exhortation and flourying of the moſt excellent Princeſſe, Margarete, &c. Imprented, &c. the ſeventh of Auguſt*, 1510.

She was not only a lover of learning, but a great patroneſs of learned men, and did all that lay in her power for the laſting advancement of literature in general, and for the propa-

* Interments, l. 3. p. 52. in coll. arm. C. Margaret's ſtatutes for reformation of apparel. Vid. Sandford's Genealogical Hiſtory, p. 320.

† Cent. 16. Lib. 7. p. 375.

gating

gating of religion and piety. Eraſmus * ſpeaks great things of her on the account of her muſnificence in the founding of her two colleges in her life time; whereas good works are generally left to the management of faithleſs and corrupt executors, and conſequently very often prove abortive; but ſhe had the pleaſure of ſeeing (under the care of Biſhop Fiſher) the foundation of her colleges laid, and every thing advancing daily towards her great deſign.

An account of her foundations and donations in this way has been tranſmitted to us by many learned men; but I chuſe to abridge the large one which has been given of them by the Rev. Mr. Baker †, becauſe his excellent qualifications, and the fair opportunities he had of examining the original deeds, &c. relating to her foundations, promiſe the greateſt exactneſs, and indeed ought to be looked upon as moſt authentic.

"Her firſt deſign (ſays this great man) was, of a perpetual public lecture in Divinity: This ſhe inſtituted in the tenth year of her ſon's reign ‡, on the feaſt of the Nativity of the bleſſed Virgin, and by the original foundation, appointed John Fiſher, S. T. P. her firſt reader."

"She likewiſe gave rules and ſtatutes for the choice of her reader, and for the diſcharge and performance of the duties of his place, and endowed her lecture with twenty marks *per ann.* payable by the Abbot and Convent of Weſtminſter, which houſe ſhe had endowed with revenues, to the value of 87*l. per ann.*

"The ſame day and year, ſhe inſtituted the reader at Oxford, with allowance of the ſame ſalary, and almoſt under the ſame rules, with that at Cambridge, and nominated and appointed John Roper, S. T. P. to be her firſt reader there." And I muſt add to Mr. Baker's account, that ſhe alſo maintained divers poor ſcholars in this Univerſity, under the tuition of Maurice Weſtbury §.

"In the twentieth year of the ſame reign, October the 30th, ſhe founded a perpetual public preacher at Cambridge, with ſtipend of *ten pounds per ann.* payable by the Abbot and Convent of Weſtminſter, whoſe duty was to preach, at leaſt ſix ſermons every year, at ſeveral churches (ſpecified in the foundation) in the dioceſſes of London, Ely, and Lincoln, and one John Fawn, S. T. B.

* Vid. his life wrote by Dr. Knight, p. 138.

† Preface prefixed to the funeral ſermon of Margaret Counteſs of Richmond and Derby, Oct. London 1709.

‡ Cart. fundat. inter archiva Coll. Jo.

§ Mag. Britannia in Oxfordſhire, p. 277.

" is appointed her firſt preacher, by the original founda-
" tion." But Mr. Baker obſerves in a note at the end of his catalogue of thoſe preachers " that the foundation is now " altered by royal diſpenſation *; from ſo many ſermons " *ad populum* in the ſeveral dioceſſes, to the ſame number of " ſermons *ad clerum* in the Univerſity at the beginning of " Eaſter Term; and ſo this excellent lady having taught " the ignorant whilſt ſuch inſtruction was wanted, the " world being now wiſer, ſhe inſtructs the learned both in " the pulpit and in the chair.

" About this time ſhe undertook the foundation of " Chriſt's College, by the advice and perſuaſion of Biſhop " Fiſher, who, after the foundreſs, by her ſtatutes was ap-" pointed Viſitor for his life. This foundation has been " placed in the year 1505, the ſtatutes were not given, nor " the foundation perfected, till the year following."

Mr. Baker ſeems to refer his readers to the foundreſſes will for an account of its endowments: but as Dr. Fuller † has tranſcribed them from thence, I will here ſubjoin them.

" Great and good (ſays he) were the lands, which this " lady, by her *laſt will*, beſtowed on this college, in ſeveral " counties. In Cambridgeſhire, the manors of Malton, " Meldred, and Beach, with divers lands and tenements " elſewhere in that county. In Leiceſterſhire, the manor of " Ditiſworth, with lands and tenements in Ditiſworth, " Cegworth, Hathern, and Wolton.' In Norfolk, the " Abbey of Creyke, which was in the King's hands, as " diſſolved and extinct, ſettled by the Pope's authority, and " the King's licence. In Eſſex, the manor of Royden. In " Wales, Manibire, an impropriation." Thus far Dr. Fuller, who tells us that it was for one maſter, twelve fellows, forty ſeven ſcholars, in all ſixty.

" Having done thus much (ſays Mr. Baker) for the " ſchools of learning, ſhe had ſome reaſon to think ſhe had " done enough, and therefore her other charities were in-" tended at the religious houſe at *Weſtminſter*, where her " ſon had projected a ſumptuous chapel for his own inter-" ment, and where ſhe herſelf intended to lie. But having " communicated her deſign to Biſhop *Fiſher*, for wiſe rea-" ſons he diverted her thoughts another way, and put her " upon the foundation of St. John's College."

But before this good deſign could be finiſhed it pleaſed Almighty God to take this pious lady to himſelf, who left the care of her noble foundation to the management of

* Black Book of the Univerſity, p. 118. † Hiſtory of Cambridge, p. 90.

others

others, with ample poſſeſſions to the value of four hundred pounds per ann. and upwards (a large ſum in thoſe days) to complete her deſign.

Thoſe who have a deſire to know how this generous undertaking was carried on, (which was principally done by the care of Biſhop Fiſher) and how thoſe good deſigns were afterwards obſtructed by ſome rapacious harpies of that age, may conſult the abovementioned authors; while I proceed in my account of her benefactions.

Mr. Stowe * and from him Mr. Weever † in the very ſame words (though without the leaſt acknowledgment) tells us that ſhe founded an alms-houſe near Weſtminſter Abbey for poor women. What ſtipend ſhe allowed them neither of thoſe authors inform us: They only obſerve that the houſe was afterwards turned into lodgings for the ſinging men of the college.

She likewiſe founded a free ſchool at Wymbourn in Dorſetſhire.

She lived ſometime at Torrington in Devonſhire; and pitying the miniſter for his long walk from his parſonage-houſe to the church, gave him and his ſucceſſors, the manor houſe, and the lands belonging to it lying cloſe to the church ‡.

I will conclude what I have to ſay of her great beneficence with ſome Latin verſes wrote as Mr. Baker imagined by a Monk of Weſtminſter; and for the very ſame reaſon as he did, *viz.* not ſo much for the elegancy of the compoſition, as becauſe they contain a very accurate account of her foundations.

Carmen Phalecium Hendecaſſillabum.

Hic illa eſt ſita Margareta Gnato
Henrico inclita ſeptimo, nepote
Octavo { Comitiſſa Richmondæ,
Comes alta Richmondæ.
Richmondiana Rectrix.
Cenſum contulit annuum duobus
Qui docti ſophiam ſacram explicarent
Ille Oxonibus, ille Cantabrigis:
His Collegia bina ſtruxit, ambo
Quæ § centum foveant decemque alumnos.

* Survey of London, p. 525, fol. Lond. 1633. † Antient funeral monuments, p. 498. ‡ Mag. Brit. in Devon. p. 489. § Sixty at Chriſt's College, and fifty at St. John's.

Doctorem inſtituit rudi popello,
Qui Chriſtum ſine fine buccinetur
Roynborni ære ſuo, novam tenellæ
Pubi grammatices ſcholam paravit.
Demum * Hic tres monachos alit benigna,
His ac talibus illa viva factis,
Fortunam ſuperavit eminentem.

Her life was checkered with a variety of good and bad fortune, but the greatneſs of her ſoul, ſeems to have placed her above the reach of either, her temper being ſuch, that ſhe was never much elated with proſperity, nor depreſſed with adverſity. That which ſhe ſeemed to be moſt affected with, was what regarded her only ſon, for whom ſhe had the moſt tender affection. To paſs over the hardſhips ſhe underwent on his account, ſhe ſaw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep but with many ſtruggles and difficulties: and when he had reigned twenty three years, and lived fifty two, ſhe ſaw him (happily) releaſed by death from the many infirmities which generally attend old age. Whether this might prove a ſhock too great for her, I know not; but this is certain, that ſhe ſurvived him but three months, and dying at Weſtminſter on the twenty ninth day of June 1509, aged 69; was buried the July following, (as appears by a note annexed to her will) in King Henry the ſeventh's chapel. On the ſouth ſide, behind the ſtalls of the quire, towards the eaſt, is erected a beautiful monument of black marble (touchſtone ſays Dr. Fuller) of moſt curious workmanſhip, being adorned with gilded braſs, arms, and an epitaph round the verge, drawn up by Eraſmus at the requeſt of Biſhop Fiſher for which he had twenty ſhillings given him by the univerſity of Cambridge. Upon this altar tomb (which is incloſed with a grate) is placed the ſtatue of Margaret Counteſs of Richmond and Derby, in her robes, all of ſolid braſs, with two pillars on each ſide of her, and the following inſcription in capital letters.

MARGARETAE. RICHEMONDIAE. SEPTIMI. HENRICI. MATRI. OCTAVI. AVIAE. QVAE. STIPENDIA. CONSTITVIT. TRIB. HOC. COENOBIO. MONACHIS. ET DOCTORI. GRAMMATICES. APUD WYMBORN. PERQ. ANGLIAM. TOTAM. DIVINI. VERBI. PRAECONI. DVOB. ITEM.

* At Weſtminſter.

INTER-

INTERPRAETIB: LITTERAR: SACRAR: ALTERI. OXONIIS. ALTERI. CANTABRIGIAE. VBI. ET. COLLEGIA. DVO. CHRISTO. ET. IOANNI. DISCIPVLO. EIVS. STRVXIT. MORITVR. AN. DOMINI. M. D. IX. KAL. IVLII.

The ſame in Engliſh.

To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII; who founded ſalaries for three Monks in this Convent, for a grammar-ſchool at Wymborn, and a preacher of God's word throughout England; as alſo for two divinity-lecturers, one at Oxford, the other at Cambridge; in which laſt place ſhe likewiſe built two Colleges, in honour of Chriſt and his Diſciple St. John. She died in the year of our Lord, 1509. *June* 29*th* *.

Mr. John Skelton the famous poet laureat, employed his pen in drawing up an elegy upon this occaſion, when he took ſanctuary in Weſtminſter Abbey, in order to ſecure himſelf from the angry reſentment of Nyx Biſhop of Norwich, and the dangerous diſpleaſure of Cardinal Wolſey; whom he had greatly offended by his ſatyrical writings. But the performance does by no means come up to the great character given of his learning by Eraſmus, who in an epiſtle to King Henry 8. ſtiles him *Britannicarum Literarum lumen & decus.* Perhaps the meanneſs, and even faultineſs of it, might be owing to the misfortunes he then laboured under, which it is natural to ſuppoſe muſt ſink and depreſs his ſpirits. The elegy is upon a tablet near to the monument, and is as follows:

E L E G I A.

In ſereniſſimæ principis & Dominæ, Dominæ *Margaretæ* nuper comitiſſæ de *Derby*, ſtrenuiſſimi Regis *Henrici* VII. Matris, funebre miniſterium; per *Skeltonida* laureatum oratorem Regium, 16 die menſis *Auguſti*, Anno ſalutis 1516.

Aſpirate meis elegis pia turma ſororum;
Et *Margaretam* collacrymate piam.
Hac ſub mole latet Regis celeberrima Mater
Henrici magni, quam locus iſte fovet.
Quem locus iſte facer celebri celebrat Polyandro
Illius, en! genetrix hac tumulatur humo.

* Weever ſaith the 12th of July, which is certainly a miſtake; perhaps that might be the day of her burial.

Cui cedat *Tanaquil* (*Titus* hanc ſuper aſtra reportet.)
Cedat *Penelope* carus *Ulyſſis* amor.
Hæc *Abigail* vel ut *Heſter* erat pietate ſecunda,
En tres jam proceres nobilitate pares.
Pro domina precor implora, pro principe tanta
Flecte deum precibus, qui legis hos Apices.
Plura referre piget, calamus torpore rigeſcit,
Dormit *Mœcenas*, negligitur probitas:
Nec juvat, aut modicum prodeſt nunc ultima verſu
Fata recenſere (mortua, mors, reor, eſt)
Quæris quid decus eſt? Decus eſt modo dicier hircus
Cedit honos hirco, cedit honorque capro.
Falleris, ipſe *Charon*, iterum ſurrexit *Abyron*,
Et *Stygios* Remos, deſpicit ille tuos,
Vivitur ex voto, mentis præcordia tangunt
Nulla Sepulchra ducum, nec monumenta patrum.
Non regum, non ulla hominum labantia fato
Tempora, nec totiens mortua turba ſuens,
Hinc ſtatuo certè perituræ parcere chartæ,
Seu *Juvenalis* ovet eximius Satyrus.

Diſtichon execrationis in ſagoliodoros.

Qui lacerat, violatve, rapit, preſens epitoma
Hunc laceretque voret, *Cerberus* abſque mora.
Hanc tecum ſtatuas, dominam, precor, O ſator orbis,
Qui regnas rutilans Rex ſine fine manens.

CALON AGATON CVM ARETA RE IN PA.

Theſe words ſeem to be a mixture of Greek and Latin thus,

ΚΑΛΟΝ ΑΓΑΘΟΝ ΣΥΝ ΑΡΕΤΑ REQUIESCAT IN PACE
Or perhaps RE IN PArva.

An ELEGY,

Upon the funeral of the moſt ſerene Princeſs and Lady, the Lady Margaret, late Counteſs of Derby, mother to the moſt puiſſant King Henry the ſeventh: By Skelton, the King's poet laureat, the ſixteenth day of Auguſt, in the year of our ſalvation 1516.

Inſpire my elegy, ye ſacred nine,
For pious Marg'ret mix your tears wit h mine.
Within this pile a King's fam'd mother lies;
Henry, who in yon ſtately edifice

In ſplendor lives with many a noble Peer,
'Tis his grand parent lies inhumed here.
Queen Tanaquil's exalted mind and birth,
(Whom Livy's pen extolls 'bove all on earth)
Fall ſhort of Marg'rets; ev'n Penelope
Was leſs renown'd for chaſtity; than ſhe:
Prudent as Abigail, King David's wife;
As Heſter bold, in hazarding her life
To plead her people's cauſe; reſembling three
The nobleſt Princeſſes in hiſtory.
Reader, I pray, whoe'er thou art, thy tears
For ſuch a Princeſs offer and thy pray'rs.
Grief forbids more;—To write I liſtleſs try,
Since our great benefactreſs here doth lie,
And all regard is loſt for probity.
For now to ſing of death it ſcarce avails;
Ev'n death itſelf to ſtartle ſinners fails.
D'you aſk, what modern honour means? 'Tis this,
Inſtead of virtue, 'tis laſciviouſneſs.
The virtuous die, it's true, but they ſhall riſe
Again to praiſe, and Charon's pow'r deſpiſe.
Men now live, as they liſt; nothing can dart,
Or make the leaſt impreſſion on their heart;
No ſepulchres of Dukes, no monuments
Of Kings or Senators, no precedents
Of paſt or frequent funerals, have the pow'r
T'affright the preſent age from ſinning more.
To write what none will e'er regard 'tis vain,
As Juvenal avers; ſo I'll refrain.

The execrating diſtich, &c.

He that defaces, ſpoils, or takes away
This ſcript, may Satan ſnatch him as his prey
Forthwith, and on him all his rage diſplay.
Thou great illuſtrious ruler of the ſky,
Who mad'ſt the world and reign'ſt eternally;
Gracious admit this Princeſs to thy throne,
Renown'd for ſev'ral virtues, like thy own.

QUEEN CATHERINE,

WIFE of King Henry the eighth, commonly called Catherine of Spain, to diſtinguiſh her from his other Queens of that name, was the youngeſt of the four learned daughters * of Ferdinand of Aragon, ſixth King of Spain, and of Iſabella Queen of Caſtile, who took ſuch proper and commendable care of her education, that ſhe became, as one of the beſt judges of literature † of that, or any age obſerves, not only the moſt pious, but moſt learned woman of the time; for which likewiſe ſhe has been frequently celebrated by Ludovicus Vives.

In the eighteenth year of her age, and on the fourteenth day of November, 1501, ſhe was married to Arthur Prince of Wales, eldeſt ſon of King Henry the ſeventh, with whom ſhe lived four months and nineteen days. Prince Arthur dying April 2d, 1502, ſhe was ſoon after contracted to Henry, Prince of Wales, afterward King Henry the eighth, younger brother to Prince Arthur, not then twelve years of age ‡. "The ſecret providence of God (ſaith the famous Lord "Verulam) ordaining that marriage, to be the occaſion of "great events and changes." Notwithſtanding this contract, the Prince at fourteen years of age made a public proteſtation againſt it §: yet, being overcome by the advice of his council, he was married to her June 3d, immediately after he began his reign, and they were both crowned by Dr. Warham, Archbiſhop of Canterbury, June the 25th, 1509.

The agreeableneſs ‖ of her perſon, ſweet diſpoſition, and many other excellent qualifications kept her almoſt twenty years in the King's good graces; a moſt convincing proof of her admirable accompliſhments, and great ſkill in making

* Joanna (one of her ſiſters) was married to Philip Arch-duke of Auſtria, Duke of Burgundy, &c. and by his wife, King of Spain. She anſwered extempore in Latin, the orations made to her in that tongue, in a progreſs through the ſeveral towns and cities of her dominions.

† Erafmus in Epiſt. Vergaræ. & P. Bombatio.

‡ Bacon's Life of Henry VII. p. 7.

§ A copy of this proteſtation is publiſhed in Speed's Chron. p. 764. Ed. 1611.

‖ Dr. Heylin, in his Hiſtory of the Reformation, part 2. p. 82, and Dr. Fuller in his Church Hiſtory, book 5. p. 206, tells us that nature had not been over bountiful to her perſon, by which they inſinuate to their readers that it was not very amiable—, what authority they had for thi , I know not. But Mr. Speed a Londoner, and one who lived many years nearer her time than either of the Doctors; and might poſſibly have had ſeveral Deſcriptions of her from thoſe who knew her, ſtiles her King Henry's beauteous Queen.

them

them appear to the beſt advantage; ſince upon the ſtricteſt ſcrutiny there will be found but very few, who did not in half that time, not only loſe his affection, but felt the fatal effects of his fury.

She was not only learned herſelf, but was a patroneſs of learned men, particularly the celebrated Ludovicus Vives, and the great Eraſmus: The former of whom ſhe employed to draw up ſome familiar inſtructions to direct her daughter (the Princeſs Mary) in the ſtudy of the Latin tongue; which he did accordingly, explaining and ſupplying in many places the obſcurities and omiſſions of former grammarians. This eſſay is dedicated to the Queen by an epiſtle dated from Oxford, Non. Oct. 1523, as written by her command, and bears the following title, *De Ratione Studii Puerilis* *. He alſo, the ſame year dedicated to this learned Princeſs his book entituled *De Inſtitutione Feminæ Chriſtianæ*, lib. 3. The Queen being truly ſenſible of thoſe favours (perhaps in return) to add grace and honour to him, was ſo extreamly condeſcending as to be one of his auditors, when he read the Cardinal's lecture of Humanity, in the Hall at Chriſt Church College, which he had juſt then founded: And conſtituted him tutor for the Latin tongue, to the young Lady Mary her daughter.

Voſſius in his treatiſe *De Philologia* † and ſeveral other foreign authors aſſure us that ſhe wrote *Meditations upon the Pſalms*. Alſo, a book of *The Lamentation of a Sinner*. This ſeems to be a miſtake; ſince it is very certain that Q. Catherine Parr wrote two books bearing the very ſame titles, as may be obſerved in the account of her. But there are two letters from this Queen to K. Henry, printed in Bp. Burnet's Hiſtory of the Reformation; and in Livy's Life of Henry V. One is to the King (then in France) about the victory over the Scots, an. 1513. The other to deſire his Majeſty to permit her to ſee her daughter the Lady Mary.

The conciſe method propoſed in drawing up of theſe Memoirs, will not permit me to enter upon the long and tedious

* Vid. Wood's Athenæ Oxonienſes, vol. 1. col. 64. Ed. 1721.

† "Anno 1533 Catherina, Angliæ Regina, matertera Caroli V. Imperatoris, "dimiſſa eſt ab marito Henrico VIII. Ac triennio poſt obiit. Hæc reliquit *Me-* "*ditationes in Pſalmos*: item librum *de lamentatione peccatoris*: u. eſt apud Hien- "gremium. Vid. de natura artium, Sive de Philologia, p. 36. Printed in the "third vol. of his works. Amſterdam, 1697." But Hengrein aſſerts the contrary: his words are, "CATHERINA Anglorum Regina, Henrici VIII. uxor "primùm, deinde D. Thomæ Seymour avunculi Regis Edvardi ſexti, omnium "bonarum artium peritiſſima, adeo profecit in ſacris literis, ut & *Meditationum in* "*Pſalmos librum* & *De lamentatione peccatoris* volumen conſcriberet." See Eiſen- "grein's *Catalogus Teſtium veritatis, &c. p.* 201. *Delingæ*, 1565. 4to."

affair of her divorce: the judgments and determinations of foreign Univerſities upon it: and the final deciſion of it here at home: which will be the more eaſily excuſed, as it has been amply handled by a conſiderable number of our hiſtorians. Yet I cannot forbear tranſcribing her ſhort but comprehenſive ſpeech to Cardinal Wolſey (who had been very buſy in thoſe affairs, aſſuming to himſelf as great at leaſt, if not a greater ſhare in this, than in any other tranſaction of that turbulent reign) when he urged her ſubmiſſion to the King's pleaſure: which ſpeech was in the following words *. "Of theſe my miſeries I can accuſe none but you "my Lord of York: becauſe I could not away with your "monſtrous pride, exceſſive riot, whoredom, and intolerable "oppreſſion, therefore do I now ſuffer. And becauſe my Nephew "the Emperor did not ſatisfy your inſatiable ambition to "advance you to the Papacy, you threatened to be revenged "on him and his friends. And you have performed your "promiſe: you have been the plotter of the wars againſt "him, and raiſed this doubt againſt me."

The affair of the divorce being determined againſt her, ſhe retired to Kimbolton caſtle in Huntingdonſhire; where ſhe led a life of conſtant devotion and remarkable auſterity. Her humility was ſuch, that ſhe never offered up her devotions (ſaith Dr. Fuller) but on her bare knees. The whole courſe and manner of her devotions are thus deſcribed by Cauſſin in the third tome of his *Holy Court*, p. 92.—"This "Queen (ſays he) only attended the affairs of heaven, and "had already ſo little in her of earth, that ſhe ſhewed in "all her deportments, to be made for another manner of "crown than that of Great Britain. She for the moſt part "ſhut up herſelf in monaſteries of virgins, and roſe at mid-"night to be preſent at mattins. She was cloathed from "five of the clock, not decked like a Queen, but contented "with a ſimple habit, ſaying the beſt time ſhould be al-"lowed to the ſoul, ſince it is the better part of our ſelves. "When ſhe had the poor habit of Saint Francis under her "garments, which ſhe commonly ware, ſhe reputed herſelf "brave enough. The Frydays and Saturdays were ever de-"dicated by her to abſtinence, but the eves of our Lady's "feaſts ſhe faſted with bread and water: ſhe failed not to "confeſs on Wedneſdays and Frydays, and in a time when "communions were very ſeldom ſhe had recourſe thereunto "every Sunday. In the forenoon ſhe continued ſix hours "in prayer; after dinner ſhe read two whole hours the lives

* Dr. Knight's Life of Eraſmus, p. 254.

"of

" of ſaints, and ſpeedily returned to church, from whence " ſhe departed not till night drave her thence—."

Eraſmus * had conceived an high opinion of this excellent Princeſs, whom he calls the beſt of women; dedicating to her his book of *Chriſtian Matrimony*, as beſt ſuiting both her piety and circumſtances; ſhe having ſo well behaved herſelf in that ſtate, till divorced by the King her huſband; knowing then how unjuſtly and barbarouſly ſhe was uſed in that affair; he writes a conſolatory epiſtle to her in a moſt chriſtian ſtyle, to ſupport her under this affliction, and by ſome expreſſions in it ſeems to hint at what was then in agitation relating to that affair, putting her in mind of a marriage which is indiſſoluble, and that the afflictions ſhe might meet with in this world, would have a happy iſſue as to her better part; that as ſhe had caſt anchor on him who could never fail her, even in the greateſt extremity, ſo he would not have her much concerned at any thing that had happened or could happen to her. The whole epiſtle is excellently adapted to her caſe and circumſtances.

Bp. Burnet and Mr. Strype obſerve, that ſhe was much diſquieted in her receſs becauſe ſhe would not lay down her title of Queen. Many of her ſervants were put from her on that account; but ſhe would accept of no ſervice, from any that did not uſe her as a Queen, and call her ſo. The King ſent to her frequently, to perſuade her to more compliance: But ſhe ſtood her ground, and ſaid, ſince the Pope had judged her marriage good, ſhe would loſe her life before ſhe did any thing in prejudice of it. She had the jointure that was aſſigned her, as Princeſs Dowager; and was treated with the reſpect due to that dignity, but all the women about her ſtill called her Queen.

Her conſtitution being conſumptive, her ſpirits ſunk and depreſſed by afflictions; and the ſituation ſhe was in being neither healthy nor commodious, ſhe deſired leave to come nearer London; but the King would not grant her requeſt; he choſe rather to remove her to Fotheringay caſtle, where preparation was made for her reception: But when it was propoſed to her, ſhe plainly ſaid, ſhe would never go thither, unleſs ſhe was carried as a priſoner, bound with ropes.

After three years continuance at Bugden and Kimbolton, ſhe fell dangerouſly ill the latter end of December 1535. The King being informed thereof, inſtantly ſent Euſtachius Ca-

* Vide Life of Eraſmus, p. 252.

putius,

putius, L.L.D. *, her nephew the Emperor's embaſſador, to pay her a viſit, with his compliments, who very readily obeyed his Majeſty's commands, and gave her the beſt conſolation he could.

About ſix days after being very weak, and finding the time of her diſſolution drawing on apace, ſhe ordered one of her Gentlewomen (ſaith Holinſhed) to write a letter to the King, which ſhe herſelf dictated. The letter as preſerved by Cauſſin, † is as follows:

"My King and deareſt ſpouſe, inſomuch as already the "hour of my death approacheth, the love and affection I "bear you cauſeth me to conjure you to have a care of the "eternal ſalvation of your ſoul, which you ought to prefer "before mortal things, or all worldly bleſſings. It is for "this immortal ſpirit you muſt neglect the care of your "body, for the love of which you have thrown me head-"long into many calamities, and your own ſelf into infinite "diſturbances. But I forgive you with all my heart, "humbly beſeeching Almighty God, he will in Heaven con-"firm the pardon I on earth give you. I recommend unto "you our moſt dear Mary, your daughter and mine, pray-"ing you to be a better father to her, than you have "been a huſband to me. Remember alſo the three poor "maids, companions of my retirement, as likewiſe all the "reſt of my ſervants, giving them a whole years wages be-"ſides what is due, that ſo they may be a little recompenced "for the good ſervice they have done me, proteſting unto "you in concluſion of this my letter and life, that my eyes "love you, and deſire to ſee you, more than any thing mortal."

The reading of this letter drew tears from the King, which no doubt were increaſed by the news of her death, which happened a few days after at Kimbolton on the 8th day of January, 1535-6, aged 52.

In the time of her ſickneſs ſhe made her will ‡; and appointed her body to be buried in a Convent of Obſervant Fryars, who had done, and ſuffered much for her: and ordered five hundred maſſes to be ſaid for her ſoul; and that one ſhould go a pilgrimage to our Lady of Walſingham, and give twenty nobles § by the way to the poor. She gave con-

* Vid. Holinſhed's Chronicle, vol. 2. p. 1564.

† Dr. Heylin has given us a copy of this letter in his Hiſtory of the Reformation, part 2. p. 9. which differs in ſome circumſtances from this.

‡ See it printed in the appendix to the 1ſt Vol. of Mr. Strype's Memorials Eccleſiaſtical, pages 169, 170.

§ Biſhop Burnet ſay, two hundred nobles: but by what authority I know not. See his Hiſtory of the Reformation, Vol. I. p. 192.

ſiderable

ſiderable legacies to the chief of her ſervants; and deſired the King to cauſe ornaments for the church to be made of her gowns to ſerve the Convent where ſhe ſhould be buried. The King was ſo obſequious in obſerving and fulfilling the requeſt in her letter, that he ordered the greateſt part of her goods, amounting to five thouſand marks to be expended on her funeral, (as Dr. Heylin remarks *) and in the recompehding ſuch of her ſervants as had beſt deſerved it. But he would not permit her remains to be buried as ſhe deſired, perhaps more to ſhew his reſentment to that religious order, who had been ſuch hearty advocates for the Queen in the affair of her divorce, than in oppoſition to her will. However, the King ordered that ſhe ſhould be interred in the Abbey Church at Peterburgh with the ſolemnity due to her high birth: And ſhe was buried there betwixt two pillars on the north-ſide the choir, near to the great altar: Her hearſe was covered with a black velvet pall, croſſed with white cloth of ſilver, which was afterwards changed for one of black Say; but all was ſwept clean away in the time of the grand rebellion, anno 1643 †. A noble pen tells us ‡, that in intuition to her corps, King Henry not only ſpared the Abbey Church, at the general diſſolution of religious houſes, but alſo advanced it to the dignity of a Cathedral.

ELIZABETH LUCAR.

THE daughter of Mr. Paul Withypoll, was born in London in the year 1510. She had a very polite and liberal education given her by her father: and having an excellent natural genius, ſhe became exquiſitely ſkilful in all kinds of needle-work; was a curious calligrapher; very knowing in arithmetic; an adept in ſeveral ſorts of muſick; and likewiſe a complete miſtreſs of the Latin, Italian, and Spaniſh tongues: all which attainments were acquired at the age of twenty-ſix.

I can ſay nothing more concerning her than what her monumental inſcription informs me: which though a rude compoſition I will here exhibit, as it was engraved on a plate

* Hiſtory of the Reformation, part 2, page 9.
† See Gunton's Hiſtory of the Cathedral Church of Peterburgh, p. 57.
‡ Lord Herbert's Hiſtory of the Life and Reign of King Henry VIII. p. 433.

of

of braſs in the ſouth iſle of the pariſh Church of St. Michael in Crooked-lane, London *; being unwilling to omit any thing that may preſerve the memory of ſo ingenious a perſon.

Every Chriſtian heart ſeeketh to extoll
The Glory of the Lord, our onely Redeemer:
Wherefore Dame Fame muſt needs inroll
Paul Withypoll his Childe, by love and Nature,
Elizabeth, the Wife of Emanuel Lucar,
In whom was declared the goodneſs of the Lord,
With many high vertues, which truely I will record.

She wrought all Needle-works that women exerciſe,
With Pen, Frame, or Stoole, all Pictures artificial,
Curious Knots, or Trailes, what fancy could deviſe,
Scalks, Birds, or Flowers, even as things natural:
Three manner hands could ſhe write them faire all.
To ſpeake of Algoriſm, or accounts in every faſhion,
Of women, few like (I think) in all this Nation.

Dame cunning her gave a gift right excellent,
The goodly practiſe of her Science Muſical,
In divers tongues to ſing, and play with Inſtrument,
Both Viol and Lute, and alſo Virginall;
Not only upon one, but excellent in all.
For all other vertues belonging to Nature
God her appointed a very perfect creature.

Latine and Spaniſh, and alſo Italian,
She ſpake, writ, and read, with perfect utterance;
And for the Engliſh, ſhe the Garland wan,
In Dame Prudence Schoole, by Graces purveyance,
Which cloathed her with vertues, from naked Ignorance:
Reading the Scriptures, to judge light from darke,
Directing her Faith to Chriſt, the only Marke.

The ſaid Elizabeth deceaſed the 29th day of October, An. Dom. 1537, of yeeres not fully 27, This Stone and all therein contained, made at the coſt of the ſaid Emanuel, Merchant Taylor.

* See Stowe's Survey of London, pages 239, 240. Edit. in Fol. 1633.

MARGARET

MARGARET ROPER.

THIS learned, ingenious and virtuous Lady was born in London (perhaps in Buckler's-bury, where her father reſided) about the year 1508; and was the eldeſt daughter of the famous Sir Thomas More, Lord High Chancellor of England, and of Jane his wife; who was one of the polite and amiable daughters of Mr. John Colte of Newhall in Eſſex.

Few perſons knew the value of learning better than Sir Thomas: He poſſeſſed a large ſhare of it himſelf; and like a wiſe Philoſopher preferred knowledge to all other riches. Neither was he of that illiberal, narrow-ſould way of thinking to make learning the property of men alone, rightly judging that if the reflections commonly made on the want of capacity in women were really true, they might rather afford an additional argument for their having all the improvement of education of which they are capable: for beſides the mere ornament of letters, ſince none can poſſibly perform their duty without underſtanding it; 'tis reaſonable to expect that thoſe will perform it in the beſt manner, whoſe improved underſtandings give them a clearer knowledge of it. It muſt be confeſſed that many valuable excellences are found unattended with literary improvement, but then they are ſeldomer found; and when they are, can never be exerted with the ſame advantage.

But perhaps, Sir Thomas's own ſentiments on this affair may not be unacceptable to the reader, who in an elegant Latin poem adviſes his friend in the choice of a wife to overlook wealth and beauty, and if he deſires a happy life, to join himſelf with a woman of virtue and knowledge. His words on this laſt head are as follow *. "May you meet "with a wife who is not always ſtupidly ſilent, nor always "prattling nonſence! May ſhe be learned, if poſſible, or at "leaſt capable of being made ſo! A woman thus accom-"pliſhed will be always drawing ſentences and maxims of "virtue out of the beſt authors of antiquity. She will be "herſelf in all changes of fortune, neither blown up in "proſperity, nor broken with adverſity. You will find in "her an even, chearful, good-humoured friend, and an "agreeable companion for life. She will infuſe knowledge

* Thoſe who have an inclination to ſee the poem intire, may find it in Sir Thomas's Latin works, Fol. 26. Ed. Lovain, 1566. And what is here tranſcribed in the ſecond volume of the Guardian, pages 307, 308.

into

" into your children with their milk, and from their infancy " train them up to wiidom. Whatever company you are " engaged in you will long to be at home, and retire with " delight from the ſociety of men, into the boſom of one " who is ſo dear, ſo knowing and ſo amiable. If ſhe " touches her lute, or ſings to it any of her own compoſi- " tions, her voice will ſooth you in your ſolitudes, and " ſound more ſweetly in your ear than that of the Nightin- " gale. You will ſpend with pleaſure whole days and nights " in her converſation, and be ever finding out new beauties " in her diſcourſe. She will keep your mind in perpetual " ſerenity, reſtrain its mirth from being diſſolute, and pre- " vent its melancholy from being painful.

" Such was doubtleſs the wife of Orpheus, for who " would have undergone what he did to have reco- " vered a fooliſh bride? Such was the daughter of Ovid, " who was his rival in poetry. Such was Tullia, as ſhe is " celebrated by the moſt learned and moſt fond of fathers. " And ſuch was the mother of the two Gracchi, who is no " leſs famous for having been their inſtructor, than their " parent."

And ſuch invaluable wives did this learned and judicious Knight intend his daughters ſhould be, as is evident from the extraordinary care he took of their education: for he procured ſeveral of the greateſt men of the age to inſtruct them in all kinds of polite literature; in which they became ſo very eminent, that the fame of their learning could not be confined to our own country, but ſpread itſelf throughout all Europe; Sir Thomas More's houſe being reputed a little Academy. I cannot forbear tranſcribing Eraſmus's account of it*, " More hath built (ſaith he) near London upon " the Thames ſide, (at Chelſey) a commodious houſe " neither mean nor ſubject to envy, yet magnificent enough: " there he converſeth affably with his family, his wife, his " ſon and daughter-in-law, his three daughters, and their " huſbands, with eleven grand-children; there is not any " man living ſo loving to his children as he, and ſuch is " the excellence of his temper, that whatſoever happeneth " that could not be prevented, he loveth it as though " nothing could happen more happily. You would ſay there " was in that place Plato's Academy; but I do the houſe " an injury in comparing it to Plato's Academy, wherein " there was only diſputations of numbers and geometrical " figures, and ſometimes of moral virtues. I ſhould rather

* More's Life of Sir Thomas More, old Edit. p. 120.

call

" call his houſe a ſchool or univerſity of Chriſtian religion;
" for there is none therein but readeth or ſtudieth the libe-
" ral ſciences; their eſpecial care is piety and virtue; there
" is no quarrelling or intemperate words heard, none ſeen
" idle; which houſhold diſcipline that worthy gentleman
" doth not govern by proud words, but with all kind and
" courteous benevolence; every body performeth his duty,
" yet is there always alacrity, neither is ſober mirth any
" thing wanting, &c."

But to return to Mrs. Roper. She ſeems to have had all things that either art or nature could give her to make her perfect. She had a ready wit, quick conception, tenacious memory, a fine imagination, and was very happy in her ſentiments and way of expreſſing herſelf upon all occaſions.

Sir Thomas took the greateſt care that can be conceived in cultivating thoſe abilities; for he procured ſome of the beſt linguiſts of that age, as Dr. Clement and Mr. Will. Gonell, to teach her the learned languages; and other great maſters, *viz.* Mr. Drue, Mr. Nicolas, and Mr. Richard Hart, to inſtruct her in the liberal arts and ſciences. Under the tuition of thoſe eminent men ſhe became a perfect miſtreſs of the Greek and Latin tongues; and well acquainted with Philoſophy, Aſtronomy, Phyſic, Arithmetic, Logic, Rhetoric and Muſic.

As ſeveral of her father's letters relate chiefly to her progreſs in learning, I will here give tranſcripts of ſome of them, believing it will be a more agreeable way of enlarging on this diſtinguiſhed character, as well as the beſt teſtimony of the truth of it.

John Voyſey, alias Harman, Biſhop of Exeter, a learned and wiſe man, and the politeſt Prelate of that age, was pleaſed beyond expreſſion with ſome of her compoſitions, as appears from the following epiſtle ſent by Sir Thomas to this his entirely beloved daughter *.

" Thomas More ſendeth hartie greeting to his deareſt
" daughter Margarett. I will let paſſe to tell you, my
" ſweeteſt daughter, how much your letter delighted me;
" you may imagine how exceedingly it pleaſed your father,
" when you underſtande what affection the reading of it
" cauſed in a ſtranger. It happened me this evening to ſitt
" with John Lo. Biſhop of Exeter, a learned man; and by
" all mens judgement, a moſt ſincere man: as we were
" talking together, and I taking out of my pocket a paper,
" which was to the purpoſe we were talking about, I pulled

* Vid. Mr. More's Life of Sir T. More, p. 186.

" out

" out by chance therewith your letter. The hand writing
" pleaſing him, he took it from me and looked on it; when
" he perceived it by the ſalutation to be a womans, he be-
" ganne more greedily to read it, noveltie inviting him
" thereunto: but when he had read it, and underſtood that
" it was your writing which he never could have believed,
" if I had not ſeriouſly affirmed it; ſuch a letter, I will ſay
" no more; yet why ſhould not I report that which he ſayd
" unto me? ſo pure a ſtile, ſo good latine, ſo eloquent, ſo
" full of ſweete affections; he was marvelouſly raviſhed
" with it; when I perceived that, I brought forth alſo an
" oration of yours, which he reading, and alſo many of
" your verſes, he was ſo moved with the matter ſo unlooked
" for, that the verie countenance and geſture of the man
" free from all flatterie and deceipt, bewrayed that his
" mind was more than his words could utter, although he
" uttered manie to your great praiſe; and forthwith he drew
" out of his pockett a Portugue, the which you ſhall receive
" encloſed herein. I could not poſſibly ſhune the taking
" of it, but he would needs ſend it unto you, as a ſign of
" his dear affection towards you, although by all means I
" endeavoured to give it him againe: which was the cauſe
" I ſhewed him none of your other ſiſter's works, for I was
" afraid leſt I ſhould have been thought to have ſhewed
" them of purpoſe, becauſe he ſhould beſtowe the like cour-
" teſie upon them; for it troubled me ſore that I muſt needs
" take this of him: but he is ſo worthie a man, as I have
" ſaid, that it is a happineſſe to pleaſe him thus; write
" carefully unto him and as eloquently as you are able, to
" give him thanks therefore. Farewell from the court this
" 11th of September, even almoſt at midnight."

Cardinal Poole alſo was as great an admirer of her, as may be learned from another letter of Sir Thomas *.

" I cannot expreſſe in writing, nor ſcarcely can conceyve
" it by thought, how grateful to me your moſt eloquent
" letters dear Margarett are. Whilſt I was reading them,
" there happened to be with me Reinald Poole, that moſt
" noble youth, not ſo noble by birth as he is ſingularly
" learned, and excellently endewed with all kind of virtue;
" to him your letter ſeemed as a miracle; yea before he un-
" derſtood how near you were beſett with the ſhortneſs of
" time, and the moleſtation of your weak infirmitie, having
" notwithſtanding ſent me ſo long a letter. I could ſcarce
" make him believe, but that you had ſome help from your

* Vid. Life of Sir T. More. p. 92.

" maiſter,

" maiſter, untill I told him ſeriouſly that you had not only
" never a maiſter in your houſe, but alſo never another
" man, that needed not your help rather in writing anie
" thing, then you needed his. In the mean time I thought
" with myſelf how true I found that now, which once I
" remember I ſpoke unto you in jeaſte, when I pitied your
" hard happe, that men that read your writings, would
" ſuſpect you to have had help of ſome other man therein;
" which would derogate ſomewhat from the praiſes due to
" your workes; ſeeing that you of all others deſerve leaſt to
" have ſuch a ſuſpition had of you, for that you never could
" abide to be decked with the plumes of other birds. But
" you ſweet Megg, are rather to be praiſed for this, that
" ſeeing you cannot hope for condigne praiſe of your la-
" bours, yet for all this you go forward with this your in-
" vincible courage, to joyne with your virtue the know-
" ledge of moſt excellent ſciences; and contenting your-
" ſelf with your own pleaſure in learning, you never hunt
" after vulgar praiſes, nor receive them willingly, though
" they be offered you. And for your ſingular pietie and
" love towards me, you eſteem me and your huſband a ſuf-
" ficient and ample theatre for you to content you with;
" who in requitall of this your affection beſeech God and
" our Ladie with as heartie praiers as poſſibly we can poure
" out, to give you an eaſie and happie child birth, to en-
" creaſe your familie with a child moſt like your ſelf, ex-
" cept only in ſex; yet if it be a wench, that it may be
" ſuch a one, as would in time recompence by imitation of
" her mother's learning and virtues, what by the condition
" of her ſexe may be wanting, ſuch a wench I ſhould pre-
" ferre before three boys. Farewell deareſt daughter."

The great pleaſure Sir Thomas took in his daughters learning; and their uncommon aſſiduity in the proſecution of their ſtudies may be collected from the following moſt affectionate letter *.

" Thomas More ſendeth greeting to his moſt dear daugh-
" ters Margaret, Elizabeth, and Cecilia, and to Margarett
" Gigs as deare to him as if ſhe were his own. I cannot
" ſufficiently expreſſe, my beſt beloved wenches, how your
" eloquent letters have exceedingly pleaſed me, and this is
" not the leaſt cauſe, that I underſtande by them, you have
" not in your journeys, though you change places often,
" omitted anie thing of your cuſtome of exerciſeing your-
" ſelves, either in making of declamations, compoſing of

* Ibidem. p. 179.

" verſes,

" verſes, or in your logick exerciſes; by this I perſwade " myſelf, that you dearly love me, becauſe I ſee you have " ſo great a care to pleaſe me by your diligence in my ab- " ſence, as to performe theſe things, which you know how " gratefull they are to me in my preſence. And as I finde " this your minde and affection ſo much to delight me, ſo " will I procure that my return ſhall be profitable unto you, " And perſwade yourſelves that there is nothing amongſt " theſe my troubleſome and carefull affairs that recreateth " me ſo much, as when I read ſomewhat of your labours, " by which I underſtande thoſe things to be true, which " your moſt loving maiſter writeth ſo lovingly of you, that " unleſs your own epiſtles did ſhew evidently unto me, how " earneſt your deſire is towards learning, I ſhould have " judged that he had rather written of affection then ac- " cording to the truth: but now by theſe that you write, " you make him to be believed, and me to imagine thoſe " things to be true of your wittie and acute diſputations, " which he boaſteth of you almoſt above all beliefe: I am " therefore marvelous deſirous to come home, that we may " hear them, and ſet our ſchollar to diſpute with you, who " is ſlow to believe, yea out of all hope or conceipt to find " you able, to be anſwerable to your maiſters prayſes. But " I hope, knowing how ſteadfaſt you are in your affections, " that you will ſhortly overcome your maiſter, yf not in " diſputing, at leaſt in not leaving of your ſtrife. Farewell " dear wenches."

How much Sir Thomas was delighted with Mrs. Roper's fine manner of writing, may be ſtill farther ſeen by the following letter *.

" You aſke moneye, deare Megg, too ſhamefully and " fearfully of your father, who is both deſirous to give it " you, and your letter hath deſerved it, which I could find " in my heart to recompence, not as Alexander did by " Cherilus, giving him for every verſe a Phillipine of golde; " but if my abilitie were anſwerable to my will, I would " beſtowe two crownes of pure golde for every ſillable " thereof. Here I ſend you as much as you requeſted, " being willing to have ſent you more; but that as I am " glad to give, ſo I am deſirous to be aſked and fawned on " by my daughters, thee eſpecially, whome virtue and " learning hath made moſt deare unto me. Wherefore the " ſooner you have ſpent this money well as you are wont to

* Ibidem, p. 183.

" doe

" doe, and the ſooner you aſke for more, the ſooner knowe " you will doe your father a ſingular pleaſure. Farewell " my moſt beloved daughter."

I cannot forbear adding one more epiſtle of Sir Thomas's to this ornament of her ſex, ſince it gives a farther demonſtration of her great learning, and affection to literature in general.

" Thomas More ſendeth greeting to his deareſt daughter " Margarett. There was no reaſon my deareſt daughter " why thou ſhouldſt have deferred thy writing unto me one " day longer, for fear that thy letters being ſo barren, " ſhould not be read of me without loathing. For though " they had not been moſt curious, yet in reſpect of thy " ſexe, thou mightſt have been pardoned by any man; " yea even a blemiſh in the child's face, ſeemeth often to " a father beautifull. But theſe your letters Megg, were " ſo eloquently poliſhed, that they had nothing in them, " not only why they ſhould fear the moſt indulgent affec- " tion of your father More, but alſo they needed not to " have regarded even Momus his cenſure, though never ſo " teaſtie. I greatly thank Mr. Nicolas our deare friend (a " moſt expert man in Aſtronomy) and do congratulate your " happineſſe, whome it may fortune within the ſpace of " one moneth with a ſmall labour of your owne to learne " ſo manie and ſuch high wonders of that mightie and eter- " nal workman, which were not found but in many ages, " by watching in ſo manie colde nights under the open " ſkies, with much labour and paines, by ſuch excellent " and above all other mens underſtanding witts. This " which you write, pleaſeth me exceedingly, that you had " determined with yourſelf to ſtudy philoſophy ſo diligently, " that you will hereafter recompence by your diligence, " what your negligence hath heretofore loſt you. I love " you for this, deare Megg, that whereas I have never " found you a loyterer (your learning which is not ordinary, " but in all kinde of ſciences moſt excellent, evidently " ſhewing, how painfully, you have proceeded therein) yet " ſuch is your modeſtie, that you had rather ſtill accuſe " your ſelf of negligence than vainly boaſt of diligence; ex- " cept you meane by this your ſpeach that you will be hereaf- " ter ſo diligent, that your former endeavours, though indeed " they were great and praiſe worthie, yet in reſpect of your " future diligence, may be called negligence. Yf it be ſo " that you meane, (as I do verily think you doe) I imagine

" nothing can happen to me more fortunate, nothing to
" you, my deareſt daughter, more happie: For as I have
" earneſtly wiſhed that you might ſpend the reſt of your life
" in ſtudying Phiſicke and Holie Scriptures, by the which
" there ſhall never be helps wanting unto you, for the end
" of man's life; which is to endeavour that a ſound minde
" be in a healthfull bodie, of which ſtudies you have al-
" readie layde ſome foundations, and you ſhall never want
" matter to builde thereupon; ſo now I think that ſome of
" the firſt years of your youth yet flouriſhing may be very
" well beſtowed in humane learning and the liberall arts,
" both becauſe your age may beſt ſtruggle with thoſe diffi-
" culties, and for that it is uncertaine, whether at any
" time elſe we ſhall have the commoditie of ſo carefull, ſo
" loving, and ſo learned a maiſter: to let paſs, that by
" this kinde of learning our judgments are either gotten,
" or certainly much helped thereby. I would wiſh deare
" Megg, that I might talke with you a long time about
" theſe matters, but beholde they which bring in ſupper,
" interrupt me and call me away. My ſupper cannot be ſo
" ſweete unto me, as this my ſpeech with you is, if I were
" not to reſpect others more than my ſelf. Farewell
" deareſt daughter, and commende me kindly to your huſ-
" band, my loving ſonne, who maketh me rejoyce for that
" he ſtudieth the ſame things as you doe; and whereas I
" am wont alwaies to counſell you to give place to your
" huſband, now on the other ſide I give you licence to
" maiſter him in the knowledge of the ſphere. Farewell
" again and again. Commende me to all your ſchoole-fel-
" lows, but to your maiſter eſpecially."

Theſe high encomiums muſt not be looked upon as the fond extravagancies of a paternal affection, Sir Thomas having ſaid nothing, for which he might not have had the general ſuffrage of the moſt learned men of that age: One of whom, I mean, the celebrated antiquarian poet Mr. John Leland, was a very great admirer of her extenſive learning, and extraordinary abilities, as alſo of her learned ſiſter's; whoſe erudition, and merit, he juſtly applauds in the following Latin epigram*.

Deſine facundas nimium laudare diſerti
Natas Hortenſi maxima Roma tui.
Candida, Tres Charites, nam Mori cura politi
Obſcurant multis nomina veſtra modis.

* Vid. Illuſt. & eruditorum in Angl. Virorum Encomus, &c. p. 38.

Non illis ſtudium Mileſia vellera dextra
Carpere, non facili ducere fila manu:
Sed juvat eloquii crebro monumenta latini
Verſare, & doctis pingere verba notis.
Nec minus authores Græcos evolvere, Homerum
Et quem dicendi gloria prima manet.
Ut nec Ariſtotelis dicam quo pectore libros
Scrutentur, ſophiæ myſtica dona deæ.
Turpe viris poſthac erit ignorare Minervæ
Artis, grex adeo quas muliebris amet.

Thus tranſlated.

Forbear too much t'extoll, great Rome, from hence,
Thy fam'd Hortenſius' Daughters Eloquence:
Thoſe boaſted Names are now eclips'd by Three
More learned Nymphs, Great More's fair Progeny;
Who over-paſs'd the Spinſter's mean Employ;
The pureſt Latin Authors were their Joy;
They lov'd in Rome's politeſt Style to write,
And with the choiceſt Eloquence indite.
Nor were they converſant alone in theſe,
They turn'd o'er Homer and Demoſthenes;
From Ariſtotle's Store of Learning too
The myſtic Art of reas'ning well they drew.
Then bluſh, ye Men, if you neglect to trace
Thoſe Heights of Learning, which the Females Grace.

Sir Thomas was ſo infinitely fond of this his darling daughter, that his life ſeemed almoſt to have been wrapt up in hers. For as Mr. More obſerves *, "when ſhe was very "dangerouſly ill of the ſweating ſickneſs †, of which many

* See Mr. More's Life of Sir T. More, p. 162. And Mr. Lewis's Edition of Roper's Life of Sir Thomas, p. 46.

† The learned and ingenious Dr. Friend has obliged the world with the following hiſtorical account of the ſweating ſickneſs. "This diſtemper, ſays that "great man, began at firſt in 1483, in Henry the ſeventh's army, upon his "landing at Milford-haven, and ſpread itſelf in London from the 21ſt of Sept. "to the end of October. It returned here five times, and always in ſummer: "firſt in 1485; then in 1506; afterwards in 1517; when it was ſo violent "that it killed in the ſpace of three hours. It appeared the fourth time in 1520, "and again in 1528, [which ſeems to be the time when this lady had it] and "proved mortal in the ſpace of ſix hours. The manner of its ſeizure was thus; "firſt it affected ſome particular part, attended with inward heat and burning, "unquenchable thirſt, reſtleſsneſs, ſickneſs at ſtomach, and heart, (tho' ſeldom "vomiting) head ach, delirium, then faintneſs, and exceſſive dryneſs. The "pulſe quick and vehement, and the breath ſhort and labouring. None recovered under 24 hours. The only cure was to carry on the ſweat, which was "neceſſary for a long time: Sleep to be avoided by all means." Vid. Dr. Friend's Hiſtory of Phyſick, vol. 2. p. 335.

"died at that time, and lying in ſo great extreamity of the "diſeaſe that the utmoſt ſkill of the ableſt and beſt phyſi- "cians proved ineffectual, for ſhe could not be kept from "ſleeping; ſo that every one about her began to deſpair of "her life, as being to outward appearance beyond all hopes "of recovery. Her Father, in this his extreme affliction "went into his chapel; and upon his knees with the moſt "ardent devotion, and with many tears, earneſtly begged "and intreated Almighty God that if it were pleaſing unto "his divine wiſdom, that at his interceſſion he would "vouchſafe graciouſly to grant this his humble petition: "where preſently it came into his mind that a clyſter was "the only way to help her: which when he told the Phy- "ſicians, they acknowledged that it was the only remedy, "wondering at themſelves that they had not thought of it; "which was immediately miniſtred unto her ſleeping, for "otherwiſe ſhe would never have been brought to that kind "of medicine*. And although when ſhe awaked throughly, "God's marks (an evident and undoubted token of death) "plainly appeared upon her, yet ſhe contrary to all expec- "tation, was miraculouſly and by her father's fervent pray- "ers, ſaith the author of his Life, reſtored to perfect health "again; whom if it had pleaſed God at that time to have "taken to his mercy, her father ſolemnly proteſted that he "would never have meddled with any worldly matters after, "ſuch was his fatherly love and vehement affection to this "his jewel, who moſt nearly of all the reſt of his children "expreſſed her father's virtues; although the meaneſt of "all the reſt might have been matched with any other of "their age in England, either for learning, excellent qua- "lities, or piety; they having been brought up even from "their infancy with ſuch care and induſtry, and enjoying "always moſt learned and virtuous maſters."

About the year 1528, and the twentieth year of her age, ſhe was very happily married to William Roper of Well-Hall in the Pariſh of Eltham, in the county of Kent, Eſq; This gentleman, whom Eraſmus ſtiles *ornatiſſimum Roperum*, had all the moſt deſirable qualities that could be wiſhed for in a man; as great knowledge, piety, charity, ingenuity, ſweetneſs of temper; and what was not the leaſt ſatisfaction to Sir Thomas, he was a lover of learning, and ſtudied the ſame things as they did: All which made him highly valued

* This paſſage in Mr. Lewis's Edition of Roper's life of Sir Tho. More ſeems unintelligible, notwithſtand the kind aſſiſtance of the Editor's marginal note:

by

by his father in law, and his learned and ingenious conſort; and produced a cordial and indiſſoluble friendſhip through the whole family, who lived all together with happineſs not to be expreſſed till the time that Sir Thomas was taken into cuſtody, impriſoned in the tower, and at laſt cut off in ſuch a manner, as to be the ſubject of amazement to all Europe, throughout which he was renowned *.

By this worthy gentleman ſhe had iſſue Thomas Roper, who married Lucy the daughter of Sir Anthony Brown, maſter of the horſe, and privy counſellor to King Henry the eighth: Anthony Roper a ſecond ſon: and three daughters, viz. Elizabeth, who married —— Stevenſon, and was a ſecond time married to Sir Edward Bray, Knight: Margaret married to Mr. William Dautrey: and Mary firſt married to Stephen Clarke, and a ſecond time to James Baſſet. Of whoſe education ſaith Mr. Lewis †, ſhe took the ſame care that had been taken of her own. The famous Roger Aſcham, adds the ſame writer, then fellow of St. John's college in Cambridge, and afterwards Latin ſecretary to Queen Elizabeth, tells us, that ſhe was very deſirous of having him for their tutor to inſtruct them in the learned languages, but that he would not then upon any terms be prevailed with to leave the Univerſity: that therefore ſhe procured Dr. Cole and Dr. Chriſtopherſon afterwards Biſhop of Chicheſter, both very famous at that time for their ſkill in the Greek tongue. To theſe Mr. Anthony à Wood adds ‡ Mr. John Morwen a noted Greecian, who was preceptor to her daughter Mary in the Greek and Latin tongues, and who was ſo much pleaſed with her learned compoſitions, that he tranſlated into Engliſh ſeveral of her Greek and Latin orations,

* The ingenious Mr. Thomſon, in his encomiums on ſome of the moſt learned and illuſtrious ſons of Great Britain, ſpeaks thus of Sir Thomas More.

Thy Sons of Glory many! thine a More,
As Cato firm, as Ariſtides juſt,
Like rigid Cincinnatus nobly poor,
A dauntleſs ſoul, erect, who ſmil'd on death.

Vid. his *Seaſons*. Lib. 2. p. 36.

† Vid. The preface to his Edition of Mr. Roper's life of Sir T. More, p. 5. Mr. Lewis in the ſame place, ſeems not to be a thorough maſter of the ſubject he treats on, when he makes Mrs. Clarke and Mrs. Baſſet two ſeveral Perſons, forgetting that thoſe were the names of her two huſbands. And in his account of Sir Thomas More's works, p. 176, he inadvertently calls her Sir Thomas's daughter. And Mr. More himſelf, from whom greater exactneſs might be expected, calls her Sir Thomas's Neece. Vid. More's Life of Sir Thomas, p. 399.

‡ Wood's Athenæ Oxon. Laſt Edit. vol. 1. coll. 82.

She was perſonally known to, and frequently correſponded with, that great reſtorer of learning Eraſmus, who ſet a very high value upon her parts and learning, ſtiling her *Britanniæ decus*: and had ſuch a peculiar eſteem for her, that, when her father, Sir Thomas More, had ſent him a very valuable preſent of a picture || repreſenting himſelf and his whole family, drawn by the hand of that celebrated artiſt Hans Holbein, Eraſmus returned his moſt grateful acknowledgements for ſuch an acceptable preſent, in a Latin epiſtle to this lady, in which he tells her, that nothing could give him a more ſenſible pleaſure, than he had in the view of the picture he had juſt then received, wherein a family he ſo much reſpected, was ſo exactly delineated, eſpecially too ſince it was done by one he had at firſt recommended to her father, and who no doubt had much improved under the encouragement he had met with by his favour in England; adding, that tho' he knew every perſon repreſented in the picture at firſt ſight, yet he was more than ordinarily pleaſed with her's, which brought to mind all the excellent qualities, which he had long admired in her. This lady ſoon returned his compliment in an elegant Latin epiſtle*; wherein ſhe tells him, that ſhe was pleaſed to find that their family piece was ſo acceptable to him; and acknowledges him as her preceptor, to whom ſhe would be for ever grateful. And tho' Eraſmus wrote ſeveral epiſtles to her ſiſters Elizabeth and Cicelia, yet he ſeems to have had a more than ordinary reſpect for her: for notwithſtanding he had ſuch a vaſt number of noble patrons, who were very deſirous of having their names and memories perpetuated in his works, he dedicated to this young lady ſome hymns of Prudentius, as well ſuiting her pious inclinations.

As ſhe had in the former part of her life, by an unwearied application and induſtry made herſelf well acquainted with the learned languages, and ſeveral of the ſciences, ſo

|| See Dr. Knight's Life of Eraſmus, p. 310.

* "Quod pictoris tibi adventus tantæ voluptati fuit, illo nomine, quod utriuſque mei parentis noſtrumque omnium effigiem depictam detulerit, ingentibus cum gratiis libenter agnoſcimus; nihil ardentius expetentes, quam ut præceptorem noſtrum, cujus eruditis laboribus quicquid bonarum literarum imbiberimus acceptum habemus, aliquo modo gratificaremus:" Marg. Roperæ. Ep. Eraſmo. This fine painting is ſtill preſerved with great care in the town-hall at Baſil. W. have two more of theſe family pieces in England; both drawn by the delicate hand of that eminent painter: one in the poſſeſſion of Mr. Lenthall at Burford in Oxfordſhire: the other at Well-Hall, an ancient ſeat of the family of the Ropers in the parish of Eltham near Black-heath in Kent. Mrs. Roper is repreſented in this laſt mentioned picture ſitting on a low ſtool, with a book in her lap opened, in which is written, L. An. Seneca——Oedipus——*Fata ſi liceat mihi fingere arbitrio meo, temperem zephyro levi.* And on her Petycoat, *Margareta Roperi Thomæ Mori filia anno* 22.

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at this time ſhe ſeems to have been as eagerly bent on the proſecution of the ſtudies of philoſophy, aſtronomy, phyſick and the holy ſcriptures. The two laſt of which were recommended to her by her father, as the employments of the remaining part of her life: ſo that one might imagine from hence that the chief of her learned and much admired compoſitions were wrote before this time, when her thoughts were free from all uneaſineſs and perplexities of temporal affairs; having gone in a ſmooth and conſtant courſe in the enjoyments of her beloved ſtudies from her very childhood without the leaſt interruption, except her being attacked by the ſweating ſickneſs, which ſeems to have retarded her but a little while. But ſoon after this the ſcene was changed, when her principal delights and enjoyments ſeemed to have their period in the untimely loſs of her invaluable father. Concerning which lamentable affair I muſt beg leave to add, that the buſineſs of the King's divorce being not at all to Sir Thomas's liking, and that finding the King's ultimate reſolution in that weighty affair, he very wiſely quitted his high office of the Chancellorſhip, and reſigned the great ſeal before it came to an iſſue. This was the beginning of the King's ſecret grudge and diſpleaſure againſt him. 'Till this time Sir Thomas and all his children, lived moſt happily together, and as it ſeems at his own expence. But upon his reſignation of the chancellorſhip, his circumſtances obliging him to it, he called before him all his children, and aſking their advice, how he might now in the decay of his ability (ſo impaired by the ſurrender of his office, that he could not hereafter do as he formerly had done, and gladly ſtill would do) bear the expences of them all himſelf, believing they could not now live together as they had hitherto done. When he ſaw them all ſilent, and that none of them gave him their ſentiments in this affair, he himſelf made them the following moſt affectionate reply. "I have "been brought up at Oxford, at an inn of chancery, at "Lincoln's inn, and in the King's court from the loweſt "degree to the higheſt; and yet have I in yearly revenues "at this preſent, little left me above a hundred pounds a "year: ſo that if we now live together, we muſt now be"come contributors. But my counſel is that we deſcend "not to the loweſt fare firſt, we will not yet comply with "Oxford fare, nor that of New-Inn; but we will begin "with Lincoln's Inn diet, where many perſons of diſtinc"tion live very agreeably, and if we find ourſelves not in a "capacity of living thus the firſt Year, we will the next "year conform ourſelves to that of Oxford; and if our

" purſes will not allow us that neither then may we after " with bag and wallet go a begging together, hoping that " for pity ſome good people will give us their charity, and " at every man's door to ſing a *Salve regina*; whereby we " ſhall ſtill keep company and be merry together."

But I find that ſoon after, this happy ſociety was diſſolved; each going to their reſpective places of abode; only this his moſt beloved daughter Mrs. Roper and her huſband contrived their affairs ſo as to live in the next houſe to Sir Thomas. But this her abridged enjoyment continued not long, for the oath of ſupremacy being tendered to Sir Thomas, upon his refuſal to take it, he was committed to the cuſtody of the Abbot of Weſtminſter; and after a ſhort durance with him, continuing immoveable in his reſolution, he was ſent to the Tower, to the inexpreſſible affliction of Mrs. Roper; who by her inceſſant intreaties at laſt got leave to pay him a viſit there, where ſhe made uſe of all the arguments, reaſon and eloquence ſhe was miſtreſs of, to have brought him to a compliance with the oath, notwithſtanding ſhe herſelf took it with this exception *, as far as would ſtand with the law of God, that if it had been poſſible ſhe might have preſerved his life: but all proved ineffectual, his conſcience being dearer to him than all other worldly conſiderations whatſoever;.. even that of his favourite daughter's peace and happineſs.. Upon this his unfortunate confinement, his whole family ſeems to have come together again at Chelſey; for in one of Mrs. Roper's letters to her father, ſhe thus expreſſes herſelf †. —— " What do you " think my moſt dear father, doth comfort us at Chelſey in " this your abſence? ſurely the remembrance of your man- " ner of life paſſed amongſt us, your holy converſation, " your wholſome councells, your examples of virtue, of " which there is hope that they do not only perſevere with " you, but that they are by God's grace much more in- " creaſed."

There was a conſtant intercourſe of letters paſſed between Sir Thomas and Mrs. Roper, in the time of his impriſonment; for when he was moſt barbarouſly deprived of his pen and ink, he wrote two or more letters to her with a coal. Several of thoſe letters are very pathetical: yet I forbear the tranſcribing of them, ſince they are not only printed at the

* See Lewis's Edit. of Roper's Life of Sir T. More, pag. 80.
† More's Life of Sir T. More, p. 183.

end

end of Sir Thomas's works publiſhed by his nephew Mr. Raſtell *; but alſo, many of them are reprinted by the laſt editor of Mr. Roper's Life of Sir Thomas More, printed An. 1731. And I ſhall only add from Dr. Knight's Life of Eraſmus †, that "After ſentence was paſſed upon Sir "Thomas, as he was going back to the Tower, ſhe ruſhed "through the guards and crouds of people, and came "preſſing towards him; at ſuch a ſight, as courageous as "he was, he could hardly bear up under the ſurprize his "paſſionate affection for her raiſed in him: for ſhe fell "upon his neck, and held him faſt in the moſt endearing "embraces, but could not ſpeak one word to him, great "griefs having that ſtupifying quality of making the moſt "eloquent dumb. The guards altho' juſtly reputed an un-"relenting crew, were much moved at this ſight, and were "therefore more willing to give Sir Thomas leave to ſpeak "to her, which he did in theſe few words; my dear Mar-"garet, bear with patience, not do not any longer grieve "for me. It is the will of God and therefore muſt be ſub-"mitted to; and then gave her a parting kiſs. But after "ſhe was withdrawn ten or a dozen foot off, ſhe comes "running to him again, falls upon his neck, but grief "again ſtopt her mouth. Her father looked wiſtfully upon "her, but ſaid nothing, the tears trickling down his cheeks, "a language too well underſtood by his diſtreſſed daughter, "though he bore all this without the leaſt change of "countenance: But juſt when he was to take his final leave "of her, he begged her prayers to God for him, and took "his farewell of her. The officers and ſouldiers as rocky "as they were, melted at this ſight; and no wonder, when "even the very beaſts are under the power of natural af-"fections, and often ſhew them. Good God! adds the "ſame elegant writer, what a ſhocking tryal muſt this be "to the poor Man: how could he be attacked in a more "tender part?"

After Sir Thomas was beheaded, ſhe took care for the burial of his body in the chapel of St. Peters *ad vincula* within the precincts of the Tower: and afterwards ſhe procured his corps to be removed and buried in the chancel of the church at Chelſey, as Sir Thomas in his life time had appointed. His head having remained about fourteen days upon London bridge, and being to be caſt into the Thames

* Fol. London 1557.
† P. 339. See alſo Hearne's Ed. of Roper's Life of Sir T. More, p. 55.

to

to make room for others *, ſhe bought it, leſt, as ſhe ſtoutly affirmed to the council, being ſummoned before them afterwards for the ſame matter, it ſhould be food for fiſhes. She likewiſe felt the fury of the King's diſpleaſure, upon her father's ſcore, being herſelf committed to priſon †; but after a ſhort confinement, and after they had in vain endeavoured to terrify her with menaces, ſhe was releaſed, and ſent to her huſband.

The latter part of her life we may very probably ſuppoſe to have been ſpent *inter Preces & Lachrymas*, and in the educating of her children, and management of her domeſtic affairs.

She was, ſaith Mr. More ‡, the moſt like her father, both in favour and wit, and proved a moſt rare woman, for learning, ſanctity, and ſecrecy, and therefore Sir Thomas truſted her with all his ſecrets. She corrected by her own ſagacity, without the aſſiſtance of any MS. a corrupted place in St. Cyprian, as Pamelian and John Coſter § teſtify, inſtead of *niſi vos ſeveritatis*, reſtoring *nervos ſeveritatis*.

Beſides great numbers of Latin epiſtles, orations and poems, which were ſent to, and diſperſed among the learned of her acquaintance. She hath written,

An oration ‖ to anſwer Quintilian, defending that rich man, which he accuſeth for having poiſoned a poor man's bees with certain venemous flowers in his garden, with ſuch admirable wiſdom, and fine elocution, that it may juſtly ſtand in competition with his.

She alſo wrote two declamations, which her father and ſhe tranſlated into Latin ſo elegantly, that one could hardly judge which was the beſt.

* Vid. Mr. More's Life of Sir Thomas, p. 358.

† Ibid. p. 364.

‡ Ibid. p. 184.

§ "Igiter quum Clemens medicinæ doctor natione Anglus vir ornatiſſimus, "ac Græcarum literarum peritiſſimus, mecum ſubinde pro ſua humanitate de "literis conferret, atque harum occaſione multa de præclariſſimi viri Thomæ "Mori, quo familiariter dum viveret, uſus erat, humanitate, pietate, prudentia "ac eruditione diſſereret, meminit quoque ſubinde Margaretæ Mori filiæ: cujus "ingenium atque doctrinam mirifice prædicabat. Ut autem cognoſcas, inquit, "vera eſſe quæ dico adferam tibi ex Cypriano locum depravatum admodum, "quem illa citra exemplaris ſubſidium, ſola ingenii ſui fælitate reſtituit. Erat "autem ea ſententia, quam ſupra poſui. Nam pro eo quod ibi legimus, niſi vos "ſoveritatis. *nervos ſeveritatis*, reponendum eſſe dicebat. Error ſcribarum in"ſcitia obrepſit. Suſpicandum ſcriptum fuiſſe in antiquo codice hoc modo, "nunc apiculo ſupra enim literam ſcripto: verum quia & hac dictiuncula, niſi, "hac ratione contractius pingi ſolet, ſcriba unum vocabulum in duas voces diſſe"cuit nodum connectens plane Gordianum, quem magni alioqui viri diſſoluere "hactenus nequiverunt." Coſter's Comment on Vin. Lirinenſis, fol. 47. 12mo. Paris 1569.

‖ Ibid. p. 188.

She

She likewiſe wrote a treatiſe of the four laſt things, which was done with ſo much judgment, and ſuch ſtrong reaſoning, and with ſo much true piety, that her father ſincerely proteſted, it was better than the diſcourſe he had written upon the ſame ſubject, and perhaps this was the reaſon it was never finiſhed by him.

She tranſlated Euſebius's eccleſiaſtical hiſtory out of Greek into Latin, but was prevented in the publication of it by Biſhop Chriſtopherſon, a noted Grecian, who at that time was engaged in the ſame taſk. This laborious performance was afterwards tranſlated out of Latin into Engliſh by her daughter Mary, who ſeems to have been poſſeſſed of her mother's fine parts and learning.

In ſhort, Mrs. Roper received all imaginable marks of reſpect from the moſt learned men of the age ſhe lived in, and yet Mr. Lewis generouſly obſerves *, that "the fine things "ſaid of her, and to her by the greateſt men of that age, "and ſince, were more than compliments or words of "courſe, they were what ſhe had a right to and very well "deſerved."

She ſurvived her father nine years; was ſixteen years the beloved wife of Mr. Roper; and dying about the 36th year of her age, Anno 1544, was buried, as ſhe had deſired, with her father's head in her arms †, (which ſhe had carefully preſerved in a leaden box) at St. Dunſtan's church in the city of Canterbury, in a vault under a chapel joining to the chancel of the aforeſaid church, being the burial place of the Ropers.

Mr. Roper lived a diſconſolate widower thirty three years, and dying January the fourth 1577, he was buried in the ſame vault with the remains of his dear conſort. In honour of whoſe memories the following inſcription is tranſmitted to us by the learned antiquary Mr. William Somner ‡.

"Hic jacet venerabilis vir Gulielmus Roper armiger, filius & heres quondam Johannis Roper Armigeri; et Margareta uxor ejuſdem Gul. Filia quondam Thomæ Mori militis ſummi olim Anglie Cancellarii, Græcis, Latiniſque literis

* Vid. his preface to Roper's Life of Sir T. More, p. 4.

† So we are informed by Mr. Lewis in the 5th p. of the before mentioned preface: But Mr. Anthony a Wood tells us, that Sir Thomas's head was depoſited in the ſaid leaden box, which is ſtanding upon Mrs. Roper's coffin. And what Mr. Wood ſays is confirmed by Mr. Hearne in the 36th page of the diſcourſe prefixed to his Edition of Roper's Life of Sir T. More, where he tells us that the above mentioned leaden box being incloſed in an Iron Grate, was ſeen when the vault was opened in the year 1715, to inter one of the Roper's family, &c.

‡ Antiq. of Canterbury, firſt Edition. p. 342.

doctiſſima,

doctiſſima, qui quidem Gul. patri ſuo in officio prothonotariatus ſupremæ curiæ banci Regii ſucceſſit, in quo cum annis 54. fideliter miniſtraſſet idem officium filio ſuo primogenito Thomæ reliquit. Fuit is Gul. domi foriſque munificens, mitis, miſericors, incarceratorum, oppreſſorum & pauperum baculus. Genuit ex Margareta uxore (quam unicam habuit) filios duos & filias tres, ex iis vidit in vita ſua nepotes, et pronepotes, uxorem in virili ætate amiſit, viduatus uxore caſtiſſimè vixit annis 33. Tandem completis in pace diebus deceſſit in ſenectute bona ab omnibus deſideratus, die quarto menſis Jan. Anno Chriſti Salvatoris 1577. ætatis verò ſuæ 82.

Here lieth interred William Roper Eſq. a venerable and worthy man, the ſon and ſucceſſor of the late John Roper Eſq; And Margaret his wife daughter of Sir Thomas More Knight, once high chancellor of England; a woman excellently well ſkill'd in the Greek and Latin tongues. The above mentioned William Roper ſucceeded his father John Roper in the office of prothonotary of the high court of King's bench. And after having diſcharged the duties of it faithfully 54 years, he left it to his ſon Thomas. The ſaid William Roper was liberal both in his domeſtic and public conduct. Kind and compaſſionate in his temper, the ſupport of the priſoner, the poor, and the oppreſſed. He had iſſue by Margaret, (his only wife) two ſons, and three daughters; whoſe children and grand children he lived to ſee. He loſt his wife in the bloom of his years, and lived a chaſt widower 33 years. At length (his days being fulfilled in peace) he died lamented by all, in a good old age, on the fourth day of January, in the year of our redemption 1577. And of his age 82.

ANNE ASKEW, ALIAS KYME,

WAS born about the year 1520, and was the daughter of Sir William Aſkew of Kelſay in Lincolnſhire, Knight. She had a liberal education, as appears from Biſhop Bale, Dr. Fuller, Biſhop Burnet and others; who at the ſame time inform us of the good uſe ſhe made of that education, in becoming learned, and of her learning, in becoming religious. But by an unfortunate marriage, contracted jointly by Sir William her father, and her father in law, who probably

bably conſulted more their own convenience than her happineſs, this pious and beautiful lady (as ſhe is by thoſe writers ſaid to have been) was brought into infinite vexation and trouble, and which at laſt occaſioned the loſs of her life.

I will here give a ſhort narrative of this affair, as it is related by Dr. Fuller *, from a manuſcript of Biſhop Bale's own hand writing.

"A match was made, by the power of their parents, be-
"twixt Mr. Kyme his ſon in Lincolnſhire, and Sir William
"Aſhcough his eldeſt daughter, who chanced to die before
"the compleating thereof. Sir William loath to loſe ſo
"rich an heir, and having paid part of her portion, for
"lucres ſake compelled this ANNE, his ſecond daughter
"to ſupply her ſiſters place, and to marry him againſt her
"own will and conſent, notwithſtanding, the marriage
"once paſt, ſhe demeaned herſelf like a chriſtian wife, and
"bare him two chiidren. In proceſs of time, by oft read-
"ing of the ſacred Bible, ſhe clearly fell from all papiſtry,
"to a perfect belief in Jeſus Chriſt. Whereupon her
"huſband was ſo offended, that (by ſuggeſtion of the
"prieſts) he violently drove her out of his houſe. And ſhe,
"on this occaſion, ſought from the law a divorce; and be-
"cauſe of his cruel uſage, would not return unto him
"again: thinking herſelf free from that uncomely kind of
"coacted marriage, by the doctrine of St. Paul †, *But, if*
"*the unbelieving depart, let him depart. A brother or ſiſter is*
"*not under bondage in ſuch caſes: but God hath called us to*
"*peace.*"

Upon this account the buſy Jeſuit Parſons, alias Cowbuck, inſults her memory, and ſcruples not to draw her character in the ſame uncharitable and ſcandalous manner ‡,

* Vid. his Church Hiſtory, cent. 16. lib. 5. p. 242. See alſo her 2d Examination, &c. by Biſhop Bale, fol. 15.

† 1. Corinthians, vii. 15.

‡ Vid. his *Examen of Fox's Saints in the month of June.* They who would willingly ſuppoſe the Roman Catholics to have been actuated by no worſe principle than that of a miſguided zeal, cannot but with great concern obſerve, that that infamous Jeſuit is far from being the only inſtance of that complicated injuſtice and cruelty which has induced the patrons of that religion, firſt, to burn the bodies of Proteſtants for pretended hereſy, and afterwards to charge them with ſome very black crimes, which they invented, in order to extenuate the crimes they themſelves were really guilty of, in moſt amazing inſtances of inhumanity. Almoſt endleſs examples might be given of this, even of men who bore a very different character to Parſons. That of N. Harpſfield, under the borrowed name of Alan Cope, in relation to the Guernſey women, &c. is very notorious. And even the famous Sir Thomas More, whoſe integrity was not eaſily biaſſed; yet, in theſe affairs, it warped very viſibly, as may be obſerved in his writings concerning Bilney the Martyr, Hunne, &c.

in

in which he is well known to have treated ſeveral other of the greateſt worth and higheſt eminence. But his endeavours here were no leſs vain and ineffectual than they were wicked and malicious. Her whole behaviour in this affair, is related in a very different manner by other more credible writers. And what he has ſaid of her conduct on other occaſions, is according to his uſual manner of writing, merely imaginary.

Her huſband having moſt inhumanly driven her out of his houſe, &c. upon this hard treatment ſhe endeavoured (as you have read) to procure a divorce; which was the cauſe no doubt of her going to London, for which ſhe is cenſured with ſo much ſeverity by the Jeſuit, and of making her ſelf known to that part of the court who either profeſſed, or were favourers of proteſtantiſm. But it was not long before ſhe was, by the procurement of her huſband, and the vigilance of the romiſh prieſts, ſeized, taken into cuſtody, and ſeveral times examined concerning her faith; of which ſhe herſelf wrote a large account, which was ſoon after her martyrdom publiſhed by Mr. (afterwards Biſhop) Bale, in two parts, with the following title. *The firſt Examination of Anne Aſkewe latelye martyred in Smythfielde, by the Romiſh Popes upholders, with the Elucydation of Johan Bale.* The ſecond part bears the ſame title, and were both *imprinted at Marpurg in the Lande of Heſſen, 16 die Januarii, anno* 1547, 12mo. From this book, and from Mr. Fox's Acts and Monuments of the Church, the enſuing part of this account is chiefly extracted.

Her firſt Examination was in the month of March, 1545, by Chriſtopher Dare, inquiſitor; afterward by a certain Prieſt, the Lord Mayor of London, and by the Biſhop's Chancellor; upon the uſual topics of Tranſubſtantiation, reading of the Scriptures, of Maſſes for the help of departed ſouls, and other articles; to all which ſhe gave very proper and pertinent anſwers. Then ſhe was committed to the Compter, where ſhe was kept eleven days, no friend being permitted to ſpeak with her, neither would any bail or ſureties be taken to prevent her impriſonment. In the time of her durance an enſnaring prieſt came to her, thinking by his ſophriſtry to trepan her, by drawing ſomething from her which might prove of dangerous conſequence; but ſhe by her wiſdom fruſtrated his intention.

On March 23d her couſin Mr. Britayne obtained leave to viſit her in the Compter: and uſed his utmoſt endeavours

to

to bail her. First with the Mayor *, after with the Chancellor, and laſtly with Bonner Biſhop of London. This occaſioned her to be brought before his lordſhip on March 23, when with ſeeming humanity he told her he was ſorry for her troubles, but withall, deſired to know her opinion in ſuch things as were alledged againſt her: and after much diſcourſe with the Biſhop, an Archdeacon, and Dr. Standiſh about tranſubſtantiation, the Maſs, &c. ſhe was at laſt bailed, her couſin Mr. Britayne, and Mr. Spilman of Gray's Inn being ſureties.

Soon after this ſhe was again apprehended, brought before the King's council at Greenwich, examined by Chancellor Wriſley, Gardiner, Biſhop of Wincheſter, Dr. Cox, and Dr. Robinſon upon the old topics. But her faith not being to be overcome by any of their threats, and much leſs by their reaſons; ſhe was ſent to Newgate, notwithſtanding ſhe was ſo extremely ill, as to have been likely enough to preſerve them from the guilt of murder, by her death. She was then very deſirous to have Dr. Latymer † come to her, which would not be granted.

While ſhe was in Newgate, ſhe wrote the following confeſſion of her faith. "Concerning my belief. I find in "the ſcriptures that Chriſt took the bread and gave it to "his diſciples, ſaying: *Take, eat, this is my Body which "ſhall be broken for you*, meaning in ſubſtance, his own very "body, the bread being thereof an only ſign or ſacrament. "For after like manner of ſpeaking, he ſaid, he would "break down the temple, and in three days build it up "again, ſignifying his own body by the temple, as St. John "declareth it, John ii. and not the ſtony temple itſelf. So

* Mr. Strype gives the following Remark from an authentic paper concerning this Mayor. "Sir Martin Bowes, ſitting with the council, as moſt meet for "his wiſdom, and ſeeing her ſtand upon life and death, I pray you, quoth he, "my lords give me leave to talk with this woman. Leave was granted.—Lord "Maior. Thou fooliſh women, ſayeſt thou, that the prieſts cannot make the "body of Chriſt? A. Aſcough. I ſay ſo, my lord. For I have read, that God "made man, but that man can make God I never yet read: nor I ſuppoſe ever "ſhall read it. Lord Maior. No, thou fooliſh woman? After the words of "conſecration, is it not the Lord's body? A. Aſcough. No, it is but conſe-"crated bread, or ſacramental bread. Lord Maior. What if a mouſe eat it "after conſecration? What ſhall become of the mouſe? What ſayeſt thou, "thou fooliſh woman? A. Aſcough. What ſhall become of her ſay you, my "lord? Lord Maior. I ſay, that that mouſe is damned. A. Aſcough. Alack, "poor mouſe. By this time my lords heard enough of my Lord Maior's divi-"nity; and perceiving that ſome could not keep in their laughing, proceeded to "the butchery and ſlaughter that they intended afore they came thither." Strype's Memorials Eccleſ. v. I. p. 387.

† The famous Dr. Latymer, who himſelf was afterwards martyred in Oxford, in the ſame manner as ſhe was, for pretended hereſy, October 16, 1555.

"that

" that the bread is but a remembrance of his death, or a " ſacrament of thankſgiving for it, whereby we are knit " unto him by a communion of chriſtian love. Altho' there " may be many that cannot perceive the true meaning " thereof; for the veil that Moſes put over his face before " the children of Iſrael, that they could not ſee the clear- " neſs thereof, Exod. xxiv. and 2 Cor. iii. I perceive the " ſame veil remaineth to this day. But when God ſhall " take it away, then ſhall theſe blind men ſee. For it is " plainly expreſſed in the hiſtory of Bell in the Bible, that " God dwelleth in no thing material. *O King* (ſaith Da- " niel) *be not deceived, for God will be in nothing that is made* " *with hands of men.* Dan. xiv. Oh what ſtif-necked peo- " ple are theſe, that will always reſiſt the Holy Ghoſt? But " as their fathers have done, ſo do they, becauſe they have " ſtony hearts. Written by me Anne Aſkew, that neither " wiſheth death, nor yet feareth his might, and as merry " as one that is bound towards heaven."

Then follow many ſelect ſentences from the Old and New-Teſtament, which I ſuppoſe ſhe wrote for her own conſolation. But notwithſtanding the orthodoxy of this and her other confeſſions, ſhe was condemned to be burnt by thoſe Roman Catholick fathers; the ſum of whoſe proceeding ſhe gives in the following words.

" The ſum of the condemnation of me Anne Aſkew at " the Guild-Hall. They ſaid to me there that I was an " heretick, and condemned by the law, if I would ſtand in " my own opinion. I anſwered, that I was no heretick, " neither yet deſerved I any death by the law of God. But " as concerning the faith which I uttered and wrote to the " council, I would not (I ſaid) deny it, becauſe I knew it " true. Then would they needs know, if I would deny the " ſacrament to be Chriſt's body and blood. I ſaid, yea. " For the ſame ſon of God that was born of the virgin " Mary, is now glorious in Heaven, and will come again " from thence at the latter day like as he went up, Acts i. " And as for that ye call your God, it is a piece of bread. " For a more proof thereof (mark it when you liſt) let it lie " in the box but three months, and it will be mouldy, and ſo " turn to nothing that is good, wherefore I am perſwaded it " cannot be God.

" After that they willed me to have a prieſt, and then I " ſmiled. Then they aſked me if it were not good? I ſaid " I would confeſs my faults unto God. For I was ſure he " would

" would hear me with favour. And ſo we were condemned " with a queſt."

Her belief which ſhe wrote to the council was this. " That the ſacramental bread was left us to be received with " thankſgiving, in remembrance of Chriſt's death, the only " remedy of our ſouls recovery: And thereby we alſo re- " ceive the whole benefits and fruits of his moſt glorious " paſſion. Then would they needs know whether the bread " in the box were God or no? I ſaid, *God is a Spirit and* " *will be worſhipped in Spirit and Truth*, John iv. Then " they demanded: will you plainly deny Chriſt to be in " the ſacrament? I anſwered, that I believe faithfully the " eternal ſon of God not to dwell there. In witneſs where- " of I recited again the hiſtory of Bell, and the 19th chap. " of Daniel, the 7. and the 17 of the Acts, and the 24th of " Mathew, concluding thus: I neither wiſh death, nor " yet fear his might. God have the praiſe thereof with " Thanks."

After ſhe had been condemned, the juſtneſs of her cauſe afforded her a moſt extraordinary degree of conſolation; for it not only ſupported her with the certain hopes of happineſs in a life to come; but ſeems to have made her entertain ſome hopes of a pardon from this unjuſt tribunal, as appears from the two following letters which ſhe wrote to the King, and the Lord Chancellor.

Her letter to the Lord Chancellor.

" The Lord God, by whom all creatures have their being, " bleſs you with the light of his knowledge, Amen.

" My duty to your lordſhip remembred &c. It might " pleaſe you to accept this my bold ſuit, as the ſuit of one, " which upon due conſiderations is moved to the ſame, and " hopeth to obtain. My requeſt to your lordſhip is only, " that it may pleaſe the ſame to be a mean for me to the " King's Majeſty, that his grace may be certified of theſe " few lines, which I have written concerning my belief. " Which when it ſhall be truly conferred with the hard " judgment given me for the ſame, I think his grace ſhall " well perceive me to be wayed in an uneven pair of bal- " lance. But I remit my matter and cauſe to Almighty " God, which rightly judgeth all ſecrets. And thus I

" commend

" commend your lordſhip to the governance of him and " fellowſhip of all ſaints. Amen.

" By your handmaid Anne Aſkew."

Her faith briefly written to the King.

" I Anne Aſkew of good memory, although God hath " giuen me the bread of adverſity, and the water of trouble, " yet not ſo much as my ſins have deſerved, deſire this to be " known unto your grace, that foraſmuch as I am by the " law condemned for an evil doer: Here I take heaven and " earth to record, that I ſhall die in my innocency. And " according to that I ſaid firſt, and will ſay laſt, I utterly " abhor and deteſt all hereſies. And as concerning the " ſupper of our Lord, I believe ſo much as Chriſt hath ſaid " therein, which he confirmed with his moſt bleſſed bloud. " I believe alſo as much as he willed me to follow, and be- " lieve ſo much as the Catholick Church of him doth teach. " For I will not forſake the commandment of his holy " lips. But look what God hath charged me with his " mouth, that have I ſhut up in my heart: And thus briefly " I end for lack of learning.

" Anne Aſkew."

Then ſhe proceeds to give an account of her examination and inhumane treatment after her departure from Newgate in the following words.

" On Tueſday I was ſent from Newgate to the ſign of " the Crown, where Mr. Rich and the Biſhop of London " with all their power and flattering words went about to " perſwade me from God: But I did not eſteem their " gloſſing pretences.

" Then came there to me Nic. Shaxton, and counſelled " me to recant as he had done. I ſaid to him that it had " been good for him never to have been born, with many " other like words. Then Mr. Rich ſent me to the Tower, " where I remained till three o'Clock.

" Then came Rich and one of the counſel charging me " upon my obedience, to ſhew unto them if I knew any " man or woman of my ſect. My anſwer was, that I knew " none. Then they aſked me of my lady Suffolk, my lady " of Suſſex, my lady of Hertford, my lady Denny, and " my

" my lady Fitzwilliams, I ſaid if I ſhould pronounce any " thing againſt them, that I were not able to prove it. " Then ſaid they unto me, that the King was informed " that I could name if I would, a great number of my ſect; " I anſwered that the King was as well deceived in that be- " half, as diſſembled with in other matters."

And after ſome other diſcourſe ſhe adds.

" Then they put me on the rack, becauſe I confeſſed no " ladies or gentlewomen to be of my opinion, and thereon " they kept me a long time. And becauſe I lay ſtill and " did not cry, my lord Chancellor, and Mr. Rich, took " pain to rack me with their own hands till I was well nigh " dead."

" Then the lieutenant cauſed me to be looſed from the " rack. Incontinently I ſwooned, and then they re- " covered me again. After that I ſat two long hours reaſon- " ing with my lord Chancellor, upon the bare floor, whereas " he with many flattering words, perſwaded me to leave " my opinions. But my Lord God (I thank his everlaſting " goodneſs) gave me grace to perſevere, and will do (I hope) " to the end.

" Then I was brought to an houſe, and laid in a bed, " with as weary and painful bones as ever had patient Job, " I thank my Lord God therefore. Then my Lord Chan- " cellor ſent me word if I would leave my opinions, I ſhould " want nothing: But if I would not, I ſhould forthwith " to Newgate, and ſo be burned, I ſent him again word, " that I would rather die, than to break my faith.

" Thus the Lord open the eyes of their blind hearts, that " the truth may take place, &c."

It may not be amiſs to give a larger account of the manner of her racking in the Tower, as it is deſcribed by Mr. Fox *.

" Firſt (ſays he) ſhe was led down into a dungeon, where " Sir Anthony Knevet the lieutenant commanded his goaler " to pinch her with the rack. Which being done ſo much " as he thought ſufficient, he went about to take her down, " ſuppoſing he had done enough. But Wriſley the Chan- " cellor not contented that ſhe was looſed ſo ſoon confeſſing " nothing, commanded the Lieutenant to ſtrein her on the " rack again. Which becauſe he denyed to do, tendering

* Acts and Mon. p. 1239. Ed. 1583.

" the weakneſs of the woman, he was threatned therefore " grievouſly of the ſaid Wriſley, ſaying that he would ſignify " his diſobedience unto the King: And ſo conſequently " upon the ſame, he and Mr. Rich throwing of their gowns, " would needs play the tormenters themſelves: Firſt aſking " her if ſhe were with child. To whom ſhe anſwering " again, ſaid; ye ſhall not need to ſpare for that, but do " your wills upon me: and ſo quietly and patiently praying " unto the Lord; ſhe abode their tyranny, until her bones " and joints were almoſt pluckt aſunder, in ſuch ſort, as " ſhe was carried away in a chair *. When the racking " was paſt, Wriſley and his fellow took their horſe toward " the court.

" In the mean while they were making their way by land, " the good Lieutenant eftſoones taking boat ſpedde him in " all haſte to the court to ſpeak with the King before the " other, and ſo did. Who there making his humble ſute " to the King deſired his pardon, and ſhewed him the " whole matter as it ſtood, and of the racking of Mrs. " Aſkew, and how he was threatned by my Lord Chan- " cellor, becauſe at his commandment, not knowing his " highneſſes pleaſure he refuſed to rack her; which he for " compaſſion could not find in his heart to do, and therefore " humbly craved his highneſs pardon: which when the " King had underſtood, he ſeemed not very well to like of " the extreme handling of the woman, and alſo granted to " the Lieutenant his pardon, willing him to return and ſee " to his charge.

" Great expectation was in the mean ſeaſon among the " Warders and other officers of the Tower, waiting for his " return: whom when they ſaw come ſo chearfully, declar- " ing unto them how he had ſped with the King, they were " not a little joyous, and gave thanks to God therefore."

A report being ſpread about that ſhe had recanted; ſhe wrote a letter to John Laſcels, a gentleman who had been her

* This barbarity occaſioned Bale to break out into the following exclamation. " Marke here an example moſt wonderfull, and ſe how madlye in their ragynge " furyes, men forget themſelves and loſe their ryght wittes now a dayes. A " Kynges hygh counceller, a judge over lyfe and deathe, yea, a lorde chaun- " cellour of a moſt noble realme is now become a moſt vyle ſlave for Antichriſt, " and a moſt cruell tormentoure. Without all dyſcretyon, honeſtye, or man- " hode, he calleth of hys gowne, and taketh here upon hym the moſt vyle " offyce of an hangeman and pulleth at the racke moſt vyllanouſlye. O Wrilleye " and Riche two falſe chriſtianes & blaſphemouſe apoſtates from God. What " chaplayne of the pope hath inchaunted yow, or what devyll of helle be- " wytched yow, to execute upon a poore condemned woman, ſo prodygyouſe a " kynde of tyrannye? &c." Vid. his Elucydacyon on part the ſecond, &c. fol. 45.

tutor

tutor *, upon this occaſion: Alſo a purgation or anſwer to acquit herſelf of this falſe and ſlanderous charge: Both which are printed in Mr. Fox's Acts and Monuments of the Church.

The Confeſſion which ſhe made in Newgate before ſhe ſuffered.

"I Anne Aſkew of good memory, although my merci-
"ful Father, hath given me the bread of adverſity, and the
"water of trouble; yet not ſo much as my ſins have de-
"ſerved; confeſs myſelf here a ſinner before the throne of
"his heavenly Majeſty, deſiring his forgiveneſs and mercy.
"And forſomuch as I am by the law unrighteouſly con-
"demned for an evil doer concerning opinions, I take the
"ſame moſt merciful God of mine, which hath made both
"heaven and earth, to record, that I hold no opinions con-
"trary to his holy word. And I truſt in my merciful Lord
"which is the giver of all grace that he will graciouſly aſſiſt
"me againſt all evil opinions, which are contrary to his
"bleſſed verity. For I take him to witneſs, that I have
"done, and will do unto my lives end, utterly abhor them
"to the uttermoſt of my power.

"But this is the hereſy which they report me to hold, that
"after the prieſt hath ſpoken the words of conſecration,
"there remaineth bread ſtill. They both ſay, and alſo teach
"it for a neceſſary article of faith, that after theſe words be
"once ſpoken, there remaineth no bread, but even the ſelf
"ſame body that hung upon the croſs on Good Friday, both
"fleſh bloud and bone. To this belief of theirs, ſay I nay:
"For then were our common crede falſe, which ſaith, that
"he ſitteth at the right hand of God the father almighty,
"and from thence ſhall come to judge the quick and the
"dead. Loe, this is the hereſy that I hold, and for it muſt
"ſuffer the death. But as touching the holy and bleſſed
"ſupper of the Lord, I believe it to be a moſt neceſſary
"remembrance of his glorious ſufferings and death. More-
"over I believe as much therein, as my eternal and only
"redeemer Jeſus Chriſt would I ſhould believe.

"Finally, I believe all thoſe ſcriptures to be true, which
"he hath confirmed with his precious bloud. Yea, and St.
"Paul ſaith, thoſe ſcriptures are ſufficient for our learning
"and ſalvation, that Chriſt hath left here with us: ſo that
"I believe we need no unwritten verities to rule his

* So I find it obſerved by Bale in his concluſion to her ſecond examination, fol. 67.

" church with. Therefore look what he hath ſaid unto me " with his own mouth in his holy Goſpel, that have I with " God's grace cloſed up in my heart, and my ful truſt is (as " David ſaith) that it ſhall be a lanthern unto my foot ſteps. " Pſalm 28.

" There be ſome do ſay that I deny the Euchariſt or Sa- " crament of thankſgiving: but theſe people do untruly re- " port of me. For I both ſay and believe it, that, if it were " ordered like as Chriſt inſtituted it and left it, a moſt ſin- " gular Comfort it were unto us all. But as concerning " your Maſs as it is now uſed in our Days, I do ſay and be- " lieve it to be the moſt abominable idol that is in the world: " for my God will not be eaten with teeth, neither dieth " he again. And upon theſe words that I have now ſpoken " will I ſuffer death."

Her PRAYER.

" O Lord, I have more enemies now, than there are " hairs on my head. Yet Lord, let them never overcome " me with vain words, but fight thou, Lord, in my ſtead, for " on thee caſt I my care. With all the ſpight they can " imagine, they fall upon me, which am thy poor creature. " Yet ſweet Lord, let me not ſet by them which are againſt " me, for in thee is my whole delight. And Lord I hear- " tily deſire of thee that thou wilt of thy moſt merciful " Goodneſs forgive them that violence which they do, and " have done to me. Open alſo thou their blind hearts, that " they may hereafter do that thing which is acceptable be- " fore thee, and to ſet forth thy verity aright, without all " vain fantaſies of ſinful men. So be it. O Lord, ſo be it."

We are informed by Mr. John Loud, a gentleman of good repute, who was an eye witneſs *, that the day before her execution, and the ſame day alſo, there appeared ſuch a ſerenity and ſweetneſs in her countenance, that her face ſeemed *as it had been the face of an angel*; notwithſtanding her body was then mangled and disjointed in ſuch a manner by the rack, that ſhe could not ſtand without being ſupported by two ſerjeants. Such are the happy effects of innocency, and of a righteous cauſe; that to thoſe who ſuffer therein, death no longer appears to be the king of terrors; but is diſarmed, not only of the power to hurt, but even to affright. And tho' he came to her in ſuch a manner as might have

* Vid. Strype's Eccleſiaſtical Memorials, vol. 1. pag. 388.

ſeemed

ſeemed very dreadful to others; yet he appeared as amiable in her ſight, as ſhe did in the eyes of the better ſort of the ſpectators.

Being brought to the ſtake, the apoſtate Shaxton preached a ſermon to her, and her fellow martyrs ‡. When he ſpake well ſhe commended him; when otherwiſe, ſhe told him he ſpake amiſs.

Then Lord Chancellor Wriſley ſent letters to Mrs. Aſkew, offering her the King's pardon, if ſhe would recant: But ſhe refuſing to look upon them, returned this anſwer; That ſhe came not thither to deny her Lord and Maſter. The ſame letters were likewiſe tendered to the other three, who in like manner, following her conſtancy, denied not only to receive them, but alſo to look upon them. Whereupon, the lord mayor commanding fire to put to them, cried with a loud voice, *fiat juſtitia.* And fire being put to the faggots, ſhe ſurrendered up her pious ſoul to God in the midſt of the flames on the ſixteenth day of July § 1546, about the twenty fifth year of her age.

Thus was this excellent woman burnt for her ſteady adherence to the truth of the Goſpel, by men, who either did not underſtand, or elſe wilfully perverted the ſenſe of the ſacred writings, to the deſtruction of the ſervants of God, and, as it is to be feared, to their own ſtill greater diſadvantage. That this woman may juſtly be reckoned in the number of thoſe ſervants, appears from a moſt remarkable teſtimony given of her piety, even by a zealous Roman Catholick, which I will here add in the very words of my author; as an acknowledgment coming from ſuch hands, muſt be allowed to be an unexceptionable diſproof of the aſperſions of the before mentioned Jeſuit, and may ſhew how little regard ought to be paid to any characters he has drawn of proteſtants.

" This good Gentlewoman being a perſon of great quick-
" neſs and learning as well as religion, ſomewhat before her
" impriſonment lodged at an houſe over againſt the Temple.
" A great papiſt of Wickham College, called Wudloe, a
" curſitor of the chancery, hot in his religion, and thinking
" not well of her life, got himſelf lodged by her at the next
" houſe. For what purpoſe, ſaith my author, I need not
" open to the wiſe reader. But the concluſion was, that
" when he came to ſpeak evil of her, he gave her the praiſe

‡ John Laſcels a gentleman belonging to the court: Nicholas Belenian (or Otterden as Stowe calls him) a prieſt of Shropſhire: and John Adams, Taylor.

§ Fox ſaith about the month of June. But Bp. Bale in his *Centurys*, Fol. Ed. p. 670: And Bp. Tanner in his *Bibliotheca*, p. 53, both ſay that ſhe was burnt on the ſixteenth day of July.

" to Sir Lionel Throgmorton, for the devouteſt and godlieſt " woman that ever he knew. For, ſaid he, at midnight ſhe " beginneth to pray, and ceaſeth not in many hours after, " when I and others applied to ſleep, or to work."

Bale tells us || that " he was credibly informed by divers " Dutch merchants who were preſent at her martyrdom, that " in the time of their ſufferings, the ſky ſuddenly altered its " colour, and the clouds from above gave a thunder clap not " unlike to that which is written, Pſalm 76, 8." * A circumſtance this, which the compiler of theſe memoirs would willingly have omitted, being reſolved not to deliver any thing as matter of fact, which has the leaſt appearance of being fictitious; but that it ſerves to explain the deſign of the cut which ſhews her martyrdom in Fox's Acts and Monuments of the Church, and which has ſo unjuſtly given offence to ſome Roman Catholicks, imagining becauſe Fox is ſilent of this fact in his hiſtory, that he added it by his own authority.

While ſhe was in Newgate, ſhe made what ſhe called a *Ballade*, which begins thus †,

Lyke as the armed Knyght
Appointed to the Fielde;
With this World will I fight
And fayth ſhall be my Shield.

And having recounted her bitter conflicts, and firm truſt in God, the only comfort ſhe had in her afflictions; ſhe concludes with theſe charitable and truly chriſtian lines.

Yet lorde I thee deſyre
For that they do to me
Lete them not taſte the hyre
Of their inyquyte.

QUEEN KATHERINE PARR,

WAS born about the beginning of the reign of King Henry the eighth. She was the eldeſt of the two daughters

|| In his Elucidation, &c. Fol. 67.

* See what Mr. Strype has given us upon this occaſion in the firſt Vol. of his Eccleſiaſtical Memorials, pages 386, and 388.

† This *Ballade* may be ſeen entire at the end of her ſecond examination, publiſhed by Bale.

of

of Sir Thomas Parr of Kendall *, by dame Maud his Wife; who following the example of Sir Thomas More, and other great men, beſtowed on her a learned education, as the moſt valuable addition he could make to her other charms: and ſhe made ſuch advances in literature as fully anſwered his expectations; inſomuch, that ſhe ſoon became celebrated for her learning and good ſenſe; and very juſtly, as will appear from the good uſes ſhe made of it, in employing it to the beſt purpoſes through every ſtage of her life.

She was firſt married to John Nevil Lord Latymer: and after his deceaſe, notwithſtanding her widowhood, ſuch were her perfections both of body and mind, as attracted the affections of King Henry ſo powerfully, that ſhe was married to him at Hampton Court on the twelfth of July 1543.

She always took great delight in converſing with the ſacred writings, and ſearching after divine truths; which conſequently ſoon diſſipated the clouds of ignorance and ſuperſtition, and ſet before her in a clear light the true ſpirit of the goſpel. She ſeems indeed, to have been of a very pious diſpoſition from her infancy, as appears from a book of her own compoſition, which I ſhall mention by and by; but then the religious duties which ſhe ſo carefully practiſed in her youth were according to the blind devotion of that age; and thoſe errors ſhe not only retracted afterwards, but made abundant compenſation for them, by forwarding the reformation, and advancing and encouraging the proteſtant cauſe. She purſued thoſe good deſigns as far as the mutable and perverſe diſpoſition of an arbitrary prince, and the iniquity of the times would admit; and even farther than ſhe could do, without expoſing herſelf to the utmoſt danger: for though theſe laudable attempts were carried on with all proper prudence, and as much ſecrecy as the nature of the thing would admit of; yet they were maliciouſly obſerved by Stephen Gardiner, biſhop of Wincheſter; who, with chancellor Wriotheſley and others, conſpired againſt her ſo artfully, that at length, having drawn up articles, they got a warrant ſubſcribed with the King's own hand to remove her to the Tower; which being accidentally dropped, was happily found

* By his laſt will, dated November the 9th, in the 9th of Henry VIII. he gave his daughters Katherine and Anne, eight hundred pounds between them; except they proved to be his heirs, or his ſon's heirs; and then they ſhould not. But willed the ſaid monies to be laid out for copes and veſtments, to be given to the houſe of *Clervaux*, &c. and an hundred pounds to be beſtowed upon the chantry of Kendall. He willed his ſon William to have his great chain, worth one hundred and forty pounds, which the king's grace gave him. He made Maud his wife, and Dr. Tunſtal, maſter of the rolls, executors. This will was proved in the year 1517. Vid. Strype's edition of *Stowe's Survey of London*, book 3d, pag. 181.

by

by one who conveyed it to her majeſty. The ſight of it, and the thoughts of the hard fate of other queens threw her into a violent diſorder, which confined her to her bed. The King hearing of her illneſs, made her a very kind and ſeaſonable viſit; ſpoke all the comfortable things imaginable to her; and ſent her one of his phyſicians (Dr. Wendy as is believed) to take care of her health. The doctor it ſeems was privy to the deſign; and gueſſed from outward ſymptoms the cauſe of the Queen's indiſpoſition; ſo that well knowing her ſingular prudence, relying upon her fidelity, he ventured to open the ſecret to her. The King being at that time a little indiſpoſed, the doctor adviſed the Queen by all means to chear up and recruit her drooping ſpirits; and to make his Majeſty a viſit; not doubting but that by her good ſenſe and prudent management, ſhe might avert the impending danger. The Queen was guided by the doctor's advice, and ſoon after made his Majeſty a viſit, attended only by her ſiſter the lady Harbert, and the lady Lane. She found him ſitting and talking with certain gentlemen of his chamber. The King ſeemed pleaſed with her viſit, and addreſſed her in a very obliging manner; and breaking off his diſcourſe with his attendants, he began of his own accord, contrary to his uſual cuſtom, to confer with her about matters of religion; ſeeming as it were, deſirous to be reſolved by the Queen of certain doubts, which he then offered to her: The Queen inſtantly perceiving the tendency of his diſcourſe, anſwered with great humility and ſubmiſſion.

"Your Majeſty doth know right well, neither I my ſelf "am ignorant what great imperfection and weakneſs by our "firſt creation, is allotted to us women, to be ordained and "appointed as inferiour and ſubject unto Man as our head; "from which head all our direction ought to proceed: and "that as God made man to his own ſhape and likeneſs, "whereby he being indued with more ſpecial gifts of per-"fection, might rather be ſtired to the contemplation of "heavenly things, and to the earneſt endeavour to obey his "commandments: even ſo alſo made he woman of man, of "whom, and by whom ſhe is to be governed, commanded "and directed. Whoſe womanly weakneſs and natural im-"perfection, ought to be tolerated, aided and born withall, "ſo that by his wiſdom ſuch things as be wanting in her, "ought to be ſupply'd.

"Since therefore that God hath appointed ſuch a natural "difference between Man and woman, and your Majeſty "being ſo excellent in giftes and ornaments of wiſdom, and I "a ſimple

" a ſimple poor woman, ſo much inferiour in all reſpects of " nature unto you: how then cometh it now to paſs that " your majeſty in ſuch diffuſe cauſes of religion, will ſeem " to require my judgment? which when I have uttered, and " ſaid what I can, yet muſt I, and will I, refer my judgment " in this and all other caſes to your Majeſties wiſdom, as " my only anchor, ſupream head, and governour here in " earth next under God, to lean unto."

" Not ſo, by St. Mary, reply'd the King, you are become " a doctor, Kate, to inſtruct us (as we take it) and not to " be inſtructed or directed by us."

" If your Majeſty take it ſo (ſays the Queen) then hath " your Majeſty very much miſtaken me, who have ever been " of the opinion, to think it very unſeemly and prepoſterous " for the woman to take upon her the office of an inſtructor " or teacher to her lord and huſband, but rather to learn " of her huſband, and to be taught by him. And where " I have with your Majeſty's leave preſumed heretofore to " diſcourſe with your Majeſty, in which I have ſometimes " ſeem'd to diſſent from you: I did it not ſo much to main- " tain my opinion, as to miniſter diſcourſe, not onely to the " end that your Majeſty might with leſs grief paſs over this " painful time of your infirmity, by this kind of engage- " ment; which I fancied might afford you ſome relief: " But alſo that I hearing your Majeſties learned arguments, " might from thence gain to my ſelf great advantage. And " I aſſure your Majeſty I have not miſſed any part of my " deſired end in that behalf; always referring my ſelf in all " ſuch matters unto your Majeſty, as by ordinance of nature " it is convenient for me to do."

" And is it even ſo ſweet heart (ſaid the King) and tended " your arguments to no worſe an end? Then are we now " perfect friends again, as ever we were before. And as " he ſat in his chair embracing her in his armes, and ſa- " luting her, he ſaid, That it did him more good at that " time to hear thoſe words from her own mouth, than if he " had heard preſent news of an hundred thouſand pounds " in money fallen to him.". And having entertained the Queen and Attendants with ſome diverting converſation, it being very late in the night, he gave her leave to de- part: and in her abſence he gave her the higheſt com- mendation.

The day, and almoſt the hour appointed being come, in which the Queen was to be conveyed to the Tower, the King went into his garden, with only two gentlemen of the bed- chamber, and ſent for the Queen; who inſtantly came to wait

wait upon his Majeſty, attended by Lady Harbert, Lady Lane, and Lady Tyrwhyt; who were all to have been apprehended with the Queen. The King ſeemed in high ſpirits, and entertained them with all the gaiety imaginable. But in the midſt of their mirth, the Lord Chancellor approaches his Majeſty's preſence with forty of the King's guard at his heels. The King looked upon him with a very ſtern countenance, and walking a ſmall diſtance from the Queen, called the chancellor to him; who upon his knees ſpoke ſoftly to his Majeſty. The King in great anger called him knave, errant knave, beaſt and fool, and commanded him to depart out of his preſence inſtantly. After his departure the King immediately returned to the Queen, who perceiving him to be much chagrined, uſed all the charms of her eloquence to ſoften his diſpleaſure; humbly intreating his Majeſty, if his fault were not too heinous, to pardon him for her ſake.

"Ah poor ſoul (ſays the King) thou little knoweſt how "evil he deſerveth this grace at thy hands. Of my word "ſweet heart he hath been toward thee an arrant knave, "and ſo let him go." To which the Queen anſwered very charitably *.

Thus remarkably did divine providence protect and defend her at that time, againſt the ſnares and malice of her enemies; and delivered her from this imminent danger: which being happily prevented, ſhe paſſed ſafely through the remaining part of this tempeſtuous reign.

This dreadful alarm ſeems to have awakened all the divine faculties of her ſoul; and to have put her upon employing her thoughts in pious meditations and prayer, and upon making due preparation for eternity.

She ſaw plainly enough that the principles of religion which ſhe had firſt learned did not correſpond with holy writ. But tho' ſhe had a conſiderable ſhare of learning joined to an excellent underſtanding; her great modeſty would not permit them to be her only guide in matters of ſo great importance; for ſhe kept ſeveral eminent divines conſtantly with her to ſolve her doubts, and to inſtruct her in the true religion. With thoſe learned men (who were her chaplains) ſhe uſed to have private conferences as often as opportunity would permit, about the doctrine of the reformation, and the abuſes which were then crept into the church; but particularly in Lent, every day in the afternoon ſhe had a ſermon preached to her in her chamber, which generally

* Thoſe who have an inclination to ſee a larger account of this affair, may conſult the Acts and Monuments of the Church, pag. 1422, &c. Ed. 1570.

laſted

laſted about an hour: at which time the ladies and gentlewomen of her privy chamber, and others were there who were diſpoſed to hear. To all this ſhe added great application and induſtry in ſtudying books of divinity; particularly the holy ſcriptures. Being thus qualified, ſhe began to commit ſome of her own thoughts to writing. Her firſt compoſition ſeems to have been that intitled, *Queen Katherine Parre's lamentation of a ſinner, bewailing the ignorance of her blind life.* London, 1548, and 1563, octavo. This diſcourſe was found among her papers after her death; and was publiſhed by Secretary Cecil, who prefixed to it a preface of his own writing. In it ſhe acknowledges with great ſincerity the ſinful courſe of her life for many years, in which ſhe relying on external performances, ſuch as *faſts* and *pilgrimages*, was all that while a ſtranger to the internal and true power of religion: which ſhe came afterwards to feel by the ſtudy of the ſcripture, and the calling upon God for the aſſiſtance of that holy ſpirit by whoſe direction they were written. She explains clearly the notion ſhe had of juſtification by faith, ſo that holineſs neceſſarily followed upon it *.

She alſo compoſed many pſalms, prayers and pious diſcourſes, which ſhe her ſelf publiſhed. Thoſe books being exceeding ſcarce, the reader will be obliged to Mr. Strype for the following account of them. The devotions of this good Queen (ſays that indefatigable author) conſiſted of pſalms and prayers. The pſalms were in number fifteen, of good length each, made in imitation of David's pſalms; being digeſted into verſicles. Whereof many were excerptions out of the book of pſalms, and other places of ſcripture. Each pſalm had its proper ſubject. The firſt was *For obtaining Remiſſion of Sins*: beginning, "O Lord of Lords, "God almighty, great and dreadful; which by thy word "haſt made heaven, earth, the ſea, and all things con-"tained in them.

"Nothing is able to reſiſt thy power: thy mercy is over "all thy works.

"All things be under thy dominion and rule, both man "and beaſt, and all living creatures.

"Thou art merciful to whom thou wilt, and haſt com-"paſſion on whom it pleaſeth thee, &c.

The ſecond pſalm alſo was *For remiſſion of Sins*: beginning,

* Vid. Biſhop Burnet's Hiſt. of the Reformat. Part 2. Book 1. page 97.

"O moſt

" O moſt mighty God of angels and men; whoſe judg-
" ments be unſearchable, and whoſe wiſdom is profound
" and deep:

" Hear the prayers of thy ſervant, and caſt not away the
" humble ſuit of thy poor creature and handy-work, &c.

The third pſalm was *For remiſſion of ſins* alſo. The 4th, *A complaint of a penitent ſinner which is ſore troubled, and overcome with ſins.* The fifth, *For obtaining of godly wiſdom.* The ſixth, *A chriſtian man prayeth that he may be healed of God.* The ſeventh, *For an order and direction of good living.* The eighth, *A chriſtian prayeth that he may be delivered from his enemies.* The ninth, *Againſt enemies.* The tenth, *When enemies be ſo cruel that he cannot ſuffer them.* The eleventh, *Of confidence and truſt in God.* The twelfth, *If God defer to help long time.* The thirteenth, *In which he gives thanks to God that his enemies have not gotten the over-hand of him.* The fourteenth, *In which the goodneſs of God is praiſed.* The fifteenth, *Of the benefits of God, with thanks for the ſame.* To which were ſubjoined the twenty-firſt pſalm, intitled, *The complaint of Chriſt on the Croſs*, and a pſalm of thankſgiving.

Then followed the book of prayer: intitled, *Prayers or meditations, wherein the mind is ſtirred patiently to ſuffer all afflictions here; and to ſet at nought the vain proſperity of this world; and alway to long for everlaſting felicity*: collected out *of holy works by the moſt vertuous and gracious* KATHERINE, *Queen of England, France and Ireland, A. D.* 1545, 4to. 1561, 12mo *. Theſe prayers were all digeſted, as were the pſalms aforeſaid into verſicles and ſentences, and contain a great deal of true piety and devotion, ſenſe of God, and dependance on him, and many of them excellently ſuited to her own condition. Then follow two prayers for the King, and for men to ſay entering battle. Which latter I make no doubt the Queen compoſed upon the King's expedition into France with a great Army, when ſhe was left Regent at home. In the ſaid prayer ſhe had this truly pious petition, " Our cauſe being now juſt, and being enforced
" to enter into war and battle, we moſt humbly beſeech
" thee, O Lord God of Hoſts, ſo to turn the hearts of our
" enemies to the deſire of peace, that no chriſtian blood be
" ſpilt; or elſe, grant O Lord, that with ſmall effuſion of
" blood, and to the little hurt and damage of innocents, we
" may to thy glory obtain victory. And that the wars being

* There is an edition of the prayers and meditations alone in the Bodleian library, prior to theſe. 'Tis in ſmall 8vo; no date or printer's name. Contains 31 leaves.

" ſoon ended, we may all with one heart and mind knit " together in concord and unity, laud and praiſe thee, &c." The next is a devout prayer, to be daily ſaid, together with one or two more.

There was alſo printed another piece of the devout ſtudies of this good Queen, intitled, *A goodly expoſition of the fifty-firſt pſalm, which Hierom of Ferrary made at the latter end of his days.* Which I ſuppoſe ſhe tranſlated into Engliſh, beginning, " Wretch that I am, comfortleſs and forſaken of " all men, which have offended both heaven and earth, &c." Then follow in concluſion, other things, as *Of faith*: *The power of faith*: *The work of faith*: *Good works*: *The prayer of the prophet Daniel.*

The number as well as the piety of theſe compoſitions ſufficiently ſhew how much of her time and thoughts, amidſt all the buſineſs and ceremonies of her ſtation was employed in order to ſecure her own eternal happineſs; and implanting the ſeeds of piety and virtue in the minds of her people. And as ſhe very well knew how far good learning was ſubſervient to theſe great ends; ſo ſhe uſed her utmoſt endeavours for the eſtabliſhment and improvement of it. For, as Mr. Strype obſerves *, when the act was made, that all colleges, chantries, and free chapels ſhould be in the King's diſpoſal; the Univerſity of Cambridge laboured under terrible apprehenſions: and well knowing the Queen's great affection to learning, they addreſſed their letters to her, by Dr. Smith (afterwards Sir Thomas Smith the learned ſecretary of ſtate to King Edward) in which they intreated her Majeſty to intercede with the King for their colleges; which ſhe effectually performed. And wrote to them in anſwer, " That ſhe had attempted for the ſtay of their poſſeſſions: " and that notwithſtanding his Majeſties property and in- " tereſt to them, by virtue of that act of parliament, he " was, ſhe ſaid, ſuch a patron to good learning, that he " would rather advance and erect new occaſion thereof, " than confound thoſe their colleges. So that learning " might aſcribe her very original, as well as conſervation " and ſtay, unto him, &c." And in the ſame letter ſhe " exhorts them not to thirſt after profane learning and forget " chriſtianity in the mean time; as though the Greek Uni- " verſity of Athens were tranſpoſed into England. Since " their excellency did only attain to moral and natural " things. But ſhe admoniſhed them ſo to ſtudy thoſe " doctrines that they might ſerve as means towards the at-

* Hiſtorical Memorials, vol. 2. p. 133.

" taining,

" taining, and better ſetting forth of Chriſt's moſt ſacred " doctrine. That it might not be laid againſt them at the " tribunal ſeat of God, how they were aſhamed of Chriſt's " doctrine. That ſhe hoped, that in their ſeveral voca- " tions, they would apply themſelves ſincerely to the ſetting " it forth; and that they would conform their ſundry gifts, " arts and ſtudies to ſuch end that Cambridge might be " accounted rather an Univerſity of divine philoſophy, than " natural or moral."

This ſo ſatisfactory an anſwer to the petition of the Univerſity of Cambridge, ſhews as well the great influence ſhe had over the King, as the good uſe ſhe made of it. Nor can the reader fail of obſerving from the latter part of her anſwer how well ſhe deſerved his Majeſty's favour. She deſerved every inſtance of it ſhe could aſk for! for, next to the ſtudies of the holy Scriptures, and performing the duties and ſervice injoined by them; ſhe ſeems to have made it her principal care to be obſequious to his will. And as that part of his life which it fell to her lot to ſhare with him, was attended with almoſt continual indiſpoſitions; ſo his ill health joined ſuch a fierceneſs of manners to his former intractable diſpoſition, as rendered it a taſk extremely difficult, even for his prime favourites to make themſelves agreeable to him, and retain his eſteem: yet, ſuch were the amiable qualities of this Queen, that by a moſt obliging tenderneſs, and charming turn of converſation, ſhe not only preſerved his affection under all his pain and ſickneſs; but greatly contributed to the alleviation of them; which ſo cemented the King's affections, and fixed her ſo firmly in his good graces, that after the biſhop of Wincheſter was known to have been diſappointed in his ſcheme, none of her adverſaries durſt make any attempts againſt her.

As a confirmation of what I have ſaid concerning this lady's extraordinary virtues, and of the true ſenſe which the King had of them, I will here exhibit the laſt teſtimony of his affection to her from his will, which bears date December the 30th, 1546, but one month before his deceaſe; which is as follows.

" — And for the great *Love*, *Obedience*, *chaſtneſs* of *Life*, " and *Wiſdom*, being in our foreſaid *Wife* and *Queen*, we " bequeath unto her for her proper uſe, and as it ſhall " pleaſe her to order it three thouſand pounds in plate, " jewels, and ſtuff of houſhold, beſides ſuch apparel as it " ſhall pleaſe her to take, as ſhe hath already; and further, " we give unto her one thouſand pounds in money, with the

" enjoying

" enjoying of her dowry and joynture, according to our
" grant by act of parliament *."

Her great zeal for the reformation, and earneſt deſire to have the ſcriptures underſtood by the common people, put her upon procuring ſeveral learned perſons to tranſlate Eraſmus's *Paraphraſe on the New Teſtament*, into the Engliſh tongue for the ſervice of the publick. And this ſhe did at her own great expence, notwithſtanding it has been attributed to archbiſhop Cranmer and others †. She engaged lady Mary (afterwards Queen) in tranſlating the paraphraſe on St. John: upon which occaſion ſhe wrote an epiſtle in latin to that princeſs, which I will here add from Mr. Strype, as a ſpecimen of her ſkill in that language; becauſe it has been doubted whether ſhe underſtood it, although we have ſeveral latin epiſtles in print ‡ which were addreſſed to her.

Cum multa ſint, Nobiliſſima ac Amantiſſima Domina, quæ me facile invitant hoc tempore ad ſcribendum, nihil tamen perinde me movit atque cura valetudinis tuæ, quam, ut ſpero, eſſe optimam, ita de eadem certiorem fieri, magnopere cupio. Quare mitto hunc nuntium quem judico fore tibi gratiſſimum, tum propter artem illam Muſicæ, qua te ſimul ac me oppidò oblectari non ignoro; tum quod a me profectus tibi certiſſime referre poſſit de omni ſtatu ac valetudine meâ. Atque ſanè in animo fuit ante hunc diem iter ad te feciſſe, teque coram ſalutâſſe; verum voluntati meæ non omnia reſponderunt. Nunc ſpero hac Hyeme, idque prope diem, propius nos eſſe congreſſuras. Quo ſane mihi nihil erit jucundum magis, aut magis volupe.

Cum autem, ut accepi, ſumma jam manus impoſita ſit per *Maletum* operi *Eraſmico* in *Johannem* (quod ad tralationem ſpectat) neque quicquam nunc reſtet, niſi ut juſta quædam vigilantia ac cura adhibeatur in eodem corrigendo, te obſecro, ut opus hoc pulcherrimum atque utiliſſimum, jam emendatum per *Maletum* aut aliquem tuorum, ad me tranſmitti cures; quo ſuo tempore preli dari poſſit: Atque porro

* A complete copy of the will may be ſeen in Dr. Fuller and Dr. Heylin's Church Hiſtories.

† Vid. Graſton's Chronicle, p. 1289.

‡ In Fuller and Strype's Eccleſiaſtical Hiſtories: and in Mr. Hearne's appendix to his edit. of Titi Livii Foro-Julienſis *Vita Henrici quinti regis Angliæ*.

Dr. Smith and Mr. Hearne imagined this letter of Queen Katherine's to be wrote to the lady Elizabeth. Vid. T. Livii Foro-Julienſ. p. 108. 'Tis very ſtrange how theſe learned men who were ſo converſant in Engliſh hiſtory could be ſo much miſtaken; ſince every body who is acquainted with our eccleſiaſtical hiſtorians knows that Dr. Mallet was lady Mary's chaplain, And that lady Elizabeth was then too young to undertake ſo great a work.

ſignifices,

ſignifices, an ſub tuo nomine in lucem feliciſſime exire velis, an potius incerto Autore. Cui operæ mea ſane opinione injuriam facere videberis, ſi tui nominis autoritate etiam poſteris commendatum iri recuſavaris: in quo accuratiſſimè transferendo tantos labores ſummo Reip. bono ſuſcepiſti; plurèſque (ut ſatis notum eſt) ſuſceptura, ſi valetudo corporis permiſiſſet. Cum ergo in hac re abs te laborioſe admodum ſudatum fuiſſe nemo non intelligat, cur quam omnes tibi meritò deferant laudem rejicias, non video. Attamen ego hanc rem omnem ita relinquo prudentiæ tuæ, ut quamcúnque velis rationem inire, eam ego maxime approbandam cenſuero.

Pro crumena quam ad me dono miſiſti ingentes tibi gratias ago. Deum Opt. Max. precor, ut vera ac intaminata felicitate perpetùo te beare dignetur. In quo etiam diutiſſimè valeas. Ex *Hanworthia* 20 Septembris.

Tui ſtudioſiſſima ac amantiſſima

Katherina Regina, K. P.

This tranſlation of Eraſmus's paraphraſe was begun in the year 1545, but was not publiſhed till 1548, juſt before the death of the Queen: and was perhaps thus long retarded by the great alterations which then happened in the affairs both of church and ſtate.

Several letters of this Queen's beſides the above-mentioned, are ſtill preſerved: viz.

A letter to King Henry; then in his expedition againſt France. The whole runs in a ſtrain of great tenderneſs and humility; and is excellently adapted to the humour of that prince. Alſo,

An epiſtle to the Univerſity of Cambridge, in anſwer to an addreſs ſent from thence to her Majeſty, as above-mentioned. Likewiſe,

An epiſtle to the lady Wriotheſly; comforting her for the loſs of her only ſon.

Theſe are publiſhed by Mr. Strype in his appendix to the ſecond volume of his annals; with a long and pious prayer of Queen Katherine's, compoſed by her in ſhort ejaculations ſuited to her condition. Begins,

"Moſt benign Lord Jeſu, grant me thy grace, that it "may alway work in me, and perſevere in me unto the end.

"Grant me, that I may ever deſire and will that which "is moſt pleaſant and acceptable unto thee." And goes on

on to a great length, breathing out the devout thoughts of her heart.

In the catalogue of manuſcripts in the library of Corpus Chriſti College in Cambridge, Fol. London 1722. p. 87, is mentioned, a letter of Queen Katherine Parr, to the college of Stoke, that Edward Waldgrave may have a leaſe of their mannor of Chipleye in Suffolk.

And alſo in the *Sylloge Epiſtolarum*, printed by Mr. Hearne at the end of his edition of Titus Livy's Life of King Henry the fifth, p. 209, is a letter from Queen Katherine to her third huſband the lord admiral; dated from Chelſey, 1548.

In the collection of ſtate papers, publiſhed by Mr. Heynes, pages 61, 62, are two letters from the Queen to the lord admiral. Theſe two epiſtles (and the abovementioned) relate to the domeſtic broils between the duke of Somerſet and the lord admiral, and other private affairs.

In a volume of manuſcript letters in Mr. Aſhmole's ſtudy, number 1720 *, is an epiſtle wrote with the Queen's own hand to the lord admiral upon the ſame topick.

King

* Biſhop Tanner in his *Bibliotheca*, article *Latymer*, mentions two letters in this volume, from the Queen to the Admiral: but upon the moſt careful ſearch, I could find but one: and yet by the chaſm in the paging, it is very evident that it was once to be found there. The great deſire which the compiler of theſe memoirs has that every thing of this nature may be preſerved, will he hopes excuſe the liberty he takes of obſerving, that it is to be lamented that the Curators were not impowered to remove theſe valuable collections of manuſcripts, when ever they ſaw neceſſity required it, to the famous Bodleian repoſitory: where they would be kept with all due care. As the principal deſign of the worthy donors was to have their collections preſerved; there are many and juſt cauſes which might make ſuch a removal appear more agreeable to their intentions, however it may literally vary from their directions. As Mr. Strype, Mr. Hearne and Mr. Heynes judged other letters of Queen Katherine's which are of as little conſequence as this which remains in Mr. Aſhmole's collection, worthy of publication; I gladly follow their example in preſerving this epiſtle; fearing leſt it ſhould ſhare the ſame fate with the other. The letter may be found at p. 5. and is as follows:

" My lord, as I gether by your letter delyvered to my brother Harbert, ye ar " in ſum fere how to frame my lord your brother to ſpeke in your favour: the " denyall of your requeſt ſchall make hys ſoly more manifeſt to the world, which " wyll more grive me, then the want of his ſpekyng: I would not wyth he yow " importune for hys good wyll, yf it cum nott frankely at the fyrſt, yt ſhall be " ſuffycyent ones to have requyre yt, and after to ceſſe. I wold deſyre ye " myght obteyne the Kynges letters in your favour, and alſo the ayde and " furtherance of the mooſte notable of the counſell, ſuche as ye ſchall thynke " convenyent, whiche thynge obtayned ſchal be no ſmall ſchame to your brother " and lovyng ſyſter, in caſe they do not the lyke. My lord where as ye charge " me with a promyſe written with myne one hand, to chaunge the two yeres " into two monethes, I thynke ye have no ſuche playne ſentence wrytten with " my hand. I knowe not wether ye be a paraphryſer or not, yf ye be lerned in " that ſcyence that ys poſſyble ye may of one word make whole ſentence, and " yet nott at all tymes after the true meanyng of the wryter, as yt aperyth by " thys yowr expoſycyon apon my wrytyng. When yt ſhal be yowr pleaſure to

 " repayre

King Henry dying upon the 28th of January 1546-7, when she had been his wife three years, six months and five days; she was not long after married to Sir Thomas Seymour, lord admiral of England, and uncle to King Edward the VIth. This unhappy marriage soon put a stop to all her temporal enjoyments: for between the matchless pride and imperiousness of her sister in law the dutchess of Somerset; and the boundless ambition and other bad qualities of the admiral, such furious animosities ensued as proved the destruction of both families: and interrupted her studies and contemplations in such a manner, that after this marriage I find no more of the productions of her pen, or any thing considerable, besides her procuring the publication of the above-mentioned work.

She lived but a short time with this gentleman; for after being delivered of a daughter, she died in child-bed in the month of September, 1548, not without suspicion of poison; as several of our writers observe *. And indeed, she herself was

" repayre hether ye must take sum payne to cum erly in the mornyng that ye " may be gone again by seven a clocke, and so I suppose ye may come without " suspect. I pray you let me have knowledge over nyght at what hower ye " wyll come that yowr porteresse may wayte at the gate to the seldes for you. " And thus wyth my moste humble and herty commendatyon I take my leve " of you for thys tyme, gyvyng you lyke thankes for yowr comyng to the " court ween I was there. From Chelsey.

" I wyll kepe in store tyll I speke with you, my lordes large offer for Fausterne, " at which time I schal be glad to knowe your further pleasur therein.

" By her that ys and shal be yowr humble true and loving wyffe,

" Kateryn the Queen, K. P.

Endorsed,
The Quenes letter from Chelsey to the L. admiral.

* Godwyn's Annals, English edition, page 132. Dugdale's Baronage, vol. 2. page 368. Strype's Historical Memorials, vol. 2d. chap. 15, page 125. The title of a paper in the Salisbury collection, published by Mr. Heynes, page 103, 104. would tempt one to think that some inquiry was made into the manner of the Queen's death, and the admiral's conduct on that occasion. As this paper is remarkable, and serves to confirm another observation which I have made, I will here give an exact transcript of it.

Elizabeth Tyrwhyt's *Confession.*

" A too dayes afor the deth of the Quen, at my cumyng to har in the mornyng, " she askyd me wher I had ben so long, and sayed unto me, she dyd fere such " things in harself, that she was suer she cold not lyve: whereunto I answaryd, " as I thowght, that I saw na lyklyhod of deth in har. She then haveyng my " lord admyrall by the hand, and dyvers other standyng by, spake thes wardys, " partly, as I tooke hyt, idylly, *My lady Tyrwhyt, I am not wel handelyd, for* " *thes that be ab wt me caryth not for me, but standyth, lawghyng at my grief; and* " *the moor good I wyl to them the les good thay wyl to me:* whereunto my " lord admyrall answeryd, why swet-hart I wold you no hurt. And she " saed

was apprehenſive of unfair dealing; and roundly reproached the admiral on her death bed, for his great unkindneſs to her.

Where ſhe died, or in what place ſhe lies buried, I know not; nor can meet with any information among our hiſtorians, though many of them mention her death, and ſpeak of her with ſuch regard as makes the omiſſion of ſuch a circumſtance appear ſomewhat extraordinary. Nay, even the induſtrious Mr. Strype, who has filled up ſo many chaſms, and added ſo much to the writings of thoſe who preceded him in the hiſtory of thoſe times, is nevertheleſs deficient in this reſpect: however, he has made ſome amends in obliging the world with the following latin epitaph compoſed in memory of her, by Dr. Parkhurſt, one of her domeſtic chaplains, and afterwards biſhop of Norwich †.

Incomparabilis fœminæ Catherinæ, nuper Angliæ, Franciæ, & Hiberniæ reginæ, dominæ meæ clementiſſimæ, epitaphium. Anno 1548.

Hoc regina novo dormit Catherina ſepulchro,
Sexus fœminei flos, honor atque decus.
Hæc fuit HENRICO conjux fidiſſima regi:
Quem poſtquam è vivis Parca tuliſſet atrox;
Thomæ Seymero (cui tu, Neptune, tridentem
Porrigis) eximio nupſerat illa viro.
Huic peperit natam: a partu cum ſeptimus orbem
Sol illuſtraſſet, mors truculenta necat.
Defunctam madidis famuli deflemus ocellis;
Humectat triſtes terra Britanna genas.
Nos infelices mœror conſumit acerbus:
Inter cœleſtes gaudet at illa choros.

" ſaed to him again alowd, no my lord, I thinke ſo; and imedyetly ſhe " ſayed to hyme in, hys ere, but, my lord, you have geven me many ſhrowd " tauntes. Thos wordys I parſauwyd ſhe ſpake with good memory, and very " ſharply and earneſtly, for har mynd was ſor unquyettydd. My lord admyrall " parſevyng that I hard hyt, callyd me aſyd, and aſked me what ſhe ſayd; and " I declaryd hyt plainly to him. Then he conſowltyd with me, that he wold " ly down on the bed by har, to loke if he could pacyfy har unquyetnes wit " gentyll camynycacyon; whereunto I agred. And by that tyme he had ſpoken " thre or four words to har, ſhe anſuered hym very rowndly and ſhartly, ſayeng, " my lorde, I wold have geven a thowſand markes to have had my full talk " wyth *Haywke*, the fyrſt day I was delyveryd, but I doorſt not, ſar diſpleyſyng " of you: and I heryng of that, parcevyd har troble to be ſo gret, that my " hart wold ſarve me to her no mor. Such lyke comunycaſyon ſhe had with him " the ſpace of an owr; wych they dyd hear that ſat by har bed ſyd.

ELIZABETH TYRWHYT.

† Vid. Appendix to the ſecond vol. of Strype's Annals, page 49.

The epitaph of the incomparable Lady Catherine, late Queen of England, France and Ireland; my moſt indulgent miſtreſs. A. D. 1548.

In this new tomb the royal Cath'rine lies,
Flow'r of her ſex, renowned, great and wiſe!
A wife, by ev'ry nuptial virtue known;
And faithful partner once of Henry's throne:
To Seymour next her plighted hands ſhe yields;
(Seymour! who Neptune's trident juſtly wields.)
From him a beauteous daughter bleſs'd her arms,
An infant copy of the parent's charms:
When now ſev'n days this tender flow'r had bloom'd,
Heav'n in it's wrath the mother's ſoul reſum'd.
Great Cath'rine's merit in our grief appears;
While fair Britannia dews her cheek with tears.
Our loyal breaſts with riſing ſighs are torn,
With ſaints ſhe triumps—we, with mortals mourn.

LADY JANE GRAY.

LADY Jane Gray, the eldeſt daughter of Henry Gray Marquis of Dorſet, and Duke of Suffolk, by Frances Brandon, eldeſt daughter of Charles Brandon, Duke of Suffolk, by Mary his wife, Queen Dowager to Lewis the twelfth, of France, and youngeſt daughter of King Henry the ſeventh, was a Lady not more diſtinguiſhed by her deſcent, than by her extraordinary accompliſhments: And theſe too, were not only great in themſelves, but adorned with ſuch ſweetneſs of temper, and ſuch innate goodneſs of heart, as rendered her the delight and wonder of all that knew her.

She diſcovered an early propenſity to all kinds of good literature; and having a fine genius, improved under the tuition of Mr. Elmer (afterwards Biſhop of London) ſhe made a moſt ſurprizing progreſs in the languages, arts and ſciences. She underſtood perfectly both kinds of philoſophy; and could expreſs herſelf very properly, at leaſt in the Latin and Greek tongues*: and we are informed by a noble

* We are aſſured by Mr. Aſcham that ſhe wrote in the latter with great ſtrength of ſentiment. And when he was in Germany, he wrote to her tutor, ſoliciting him to engage her to write a letter in Greek to himſelf, and another to Sturmius. Vid. Aſcham's Epiſt. Ed. Oxon: page 237, 238.

knight ‖ who was cotemporary with her, that ſhe was well verſed in Hebrew, Chaldee, Arabic, French and Italian. And he adds, that ſhe played well on inſtrumental muſic, writ a curious hand, and was excellent at her needle; and, notwithſtanding all theſe rare endowments, that ſhe was of a mild, an humble, and modeſt ſpirit; and never ſhewed an elated mind, till ſhe ſhewed it at her death. But above all, ſhe was very happy in having early imbibed the principles of the proteſtant religion; which ſhe embraced, as a learned writer obſerves §, not out of any outward compliance with the preſent current of the times; but becauſe her own moſt excellent judgment had been fully ſatisfied in the truth and purity thereof. But this indeed will beſt appear from her ſo conſtantly adhering to them, and being ſo ſtrongly fortified againſt all attacks of popery; that neither the hopes of grandeur, nor the fears of death could reconcile her to it. It may not be amiſs to give an inſtance of her early averſion to one of the abſurd tenets of the Roman church, as I find it in the *Acts and Monuments of the Church*, p. 2128. Edit. 1583.

"Being, when ſhe was very young, at the Lady Mary's "houſe at Newhall in Eſſex, as ſhe was walking by the "chapel with the Lady Anne Wharton, that lady made low "obeiſance to the ſacrament hanging on the altar, which "when Lady Jane ſaw, ſhe wondered why ſhe did ſo, and "aſked her whether the Lady Mary were there or not. Lady "Wharton anſwered no, but ſaid, ſhe made her curtſey to "him that made us all. Why, replyed the Lady Jane, how "can He be there that made us all, and yet the Baker made "him? This her anſwer coming to the Lady Mary's ear, "ſhe never loved her after as is credibly reported."

Of her ſtrong affection to learning, there is a remarkable teſtimony given by Mr. Aſcham *, which, as it does honour to herſelf and learned preceptor, I cannot paſs by in ſilence. "One example (ſaith he) whether love or fear "doth work more in a child, for vertue and learning, I "will gladly report: which may be heard with ſome pleaſure, and followed with more profit. Before I went into "Germany, I came to Brodegate in Leiceſterſhire, to take "my leave of that noble lady, Jane Gray, to whom I was "exceeding much beholding. Her parents the Duke and

‖ Sir Thomas Chaloner. See Strype's Memorials Eccleſiaſtical, vol. 3, p. 93. and Appendix, p. 17.

§ Dr. Heylin in his Hiſtory of the Reformation, p. 149.

* Vid. his Schoolmaſter, p. 11.

"the Dutcheſs, with all the houſhold, gentlemen and gentlewomen, were hunting in the Park: I found her in her chamber, reading *Phædon Platonis* in Greek, and that with as much delight, as ſome gentlemen would read a merry tale in Boccace. After Salutation, and duty done, with ſome other talk, I aſked her, why ſhe would looſe ſuch paſtime in the Park: ſmiling ſhe anſwered me; I wiſſe all their ſport in the Parke, is but a ſhadow to that pleaſure that I find in Plato: Alas, good folk, they never felt what true pleaſure meant. And how came you, madam, quoth I, to this deep knowledge of pleaſure, and what did chiefly allure you unto it, ſeeing not many women, but very few men have attained thereto. I will tell you, ſaith ſhe, and tell you a troth, which perchance ye will marvel at. One of the greateſt benefits that ever God gave me, is, that he ſent me ſo ſharp and ſevere parents, and ſo gentle a ſchoolmaſter. For, when I am in preſence either of father or mother, whether I ſpeak, keep ſilence, ſit, ſtand, or go, eat, drink, be merry, or ſad, be ſewing, dancing, or doing any thing elſe, I muſt do it, as it were, in ſuch weight, meaſure and number, even ſo perfectly as God made the world; or elſe I am ſo ſharply taunted, ſo cruelly threatned, yea preſently ſometimes, with pinches, nips and bobs, and other ways, (which I will not name, for the honour I bear them) without meaſure miſordered, till the time come, that I muſt go to Mr. Elmer; who teacheth me ſo gently, ſo pleaſantly, with ſuch fair allurements to learning, that I think all the time nothing, whiles I am with him. And when I am called from him, I fall on weeping, becauſe, whatſoever I do elſe, but learning, is full of grief, trouble, fear and whole miſliking unto me. And thus my book hath been ſo much my pleaſure; and bringeth daily to me more pleaſure and more, that in reſpect of it, all other pleaſures in very deed, be but trifles and very troubles unto me. I remember this talk very gladly, (ſaith Mr. A.) both becauſe it is ſo worthy of memory, and becauſe alſo it was the laſt talk that ever I had, and the laſt time that ever I ſaw that noble and worthy lady."

The elegant character that Jerom Cardan has given us * from his own knowledge, of the great learning and abilities of King Edward the ſixth is perfectly aſtoniſhing: And yet we are aſſured by an author †, who had great opportunities of knowing

* In his book of Genitures. † Acts and Mon. of the Church.

knowing thoſe affairs with certainty, that ſhe was not only equal, but alſo ſuperiour to him in learning, and ſkill in the learned languages. "If her fortune (ſays he) had been as "good as her bringing up, joyned with fineneſs of wit: "undoubtedly ſhe might have ſeemed comparable, not only "to the houſe of the Veſpaſians, Sempronians, and mother "of the Grachies; yea, to any other women beſides that "deſerveth high praiſe for their ſingular learning; but alſo "to the univerſity men, which have taken many degrees of "the Schools."

Thoſe great attainments, and amiable qualities, endeared her ſo much to the young king, that he was the more eaſily ſeduced by the baſe artifices, and wicked inſinuations of the Duke of Northumberland to ſeclude his ſiſters from the ſucceſſion to the Throne, and convey it by will to the Lady Jane. The Duke of Northumberland in order to get the crown into the poſſeſſion of his own family, contrived a match between the Lord Guilford Dudley his fourth ſon, and the Lady Jane Gray, which was ſolemnized at Durham-Place, about the beginning of May, 1553 *. But now, alas! ſhe muſt ſoon bid adieu to the ſweet delights of ſtudy, and improvement of the mind; for by the infinite ambition of her father-in-law, and the ſtupendous folly of her own father, ſhe was violently puſhed upon a precipice which proved fatal to her. Soon after her marriage, the king declined apace, and died on the ſixth of July following, (An. 1553,) not without ſuſpicion of poiſon.

When the Duke of Northumberland acquainted her that the King was dead, and had declared her his ſucceſſor, and that her title was recognized, &c. the news was by no means acceptable to her: She appeared diſturbed, and at a loſs, and was not at all reconciled to her advancement. But ſince an anſwer muſt be given, after ſome pauſe for recollection (ſays Mr. Collier †,) ſhe told the Duke of Northumberland, that as far as ſhe underſtood, natural right and the conſtitution of the kingdom, caſt the government upon the Princeſs Mary: That ſhe was unwilling to incumber her life and her conſcience with a character which did not belong to her: That thoſe who broke through right to graſp a ſcepter, were infamous in ſtory: That to ſcruple the ſtealing of a ſhilling, and digeſt the uſurpation of a crown, was meer bantering of juſtice, and mocking God Almighty. To this ſhe added the inſtability of human affairs, and the danger of publick

* Vid. Holinſhed's Chron. vol. 2. p. 1083. Ed. 1587.
† Church Hiſtory, vol. 2. lib. v. p. 334. Alſo Fox's Acts and Monuments &c.

eminence;

eminence; and therefore desired the liberty of a private station: But being solicited to accept the crown, by the two dukes, her mother, and her husband, she forced her inclination, resigned to their importunities, and was dragged as it were into the acceptance of a crown; and since she was but a young lady with so much authority to mislead her; since she was so earnestly pressed by such near relations; it is no wonder to find her understanding surprised, and that she should surrender herself to their disposal. And being thus drawn into an unwilling compliance, she was immediately proclaimed Queen, and had the keys of the Tower delivered to her, &c. But the preparation which the lady Mary had made, by the assistance of the Suffolk Men, and other friends, in order to recover her right, together with the general coldness and neglect observed in the lady Jane's, or rather Northumberland's cause, induced the two dukes after a few days of mock grandeur were passed, to lay aside their ambitious views, and precipitate pretension to the crown; and by a feigned submission, they seemed to acquiesce, and act in favour of lady Mary. Upon this sudden turn of affairs the duke her father came to her, and ordered her to lay aside the state of a Queen, and content herself with the fortune of a subject. She, not at all discomposed, told her father, that she was much better pleased with this news, then when she ascended the throne purely in obedience to himself and her mother. She was sensible her resigning to their authority, though against her inclination, was a great fault, but now she did that which perfectly pleased her.

Queen Mary being seated in the throne, the lady Jane together with her husband lord Guilford Dudley, were committed to the Tower, and on the 13th of November were both arraigned at Guild-Hall, and brought in guilty of treason.

Soon after this the duke of Suffolk her father's engaging in Wyat's rebellion, proved fatal to this his excellent daughter: and she acquainted him by a letter (wrote in the most tender terms) that she was not insensible he had shortened her days. Before this last revolt, the Queen seemed disposed to deal gently with her: for after she was found guilty of high treason, she had the liberty of the parade in the tower, and of walking in the Queen's garden. But now it was thought necessary to proceed to extremities, and that the Queen could not be safe so long as the other was living. This being resolved, many Roman Catholicks, men of the greatest repute for learning and abilities were sent unto her, to dissuade her from the true profession

ſeſſion of the Goſpel, which from her cradle ſhe had ever held; each ſtriving by art, by flattery, by threatnings, by promiſe of life, &c. to bring her over to the church of Rome: but all their endeavours proved ineffectual; for ſhe had art to confound their art, wiſdom to withſtand their flatteries, reſolution above their menaces, and ſuch a true knowledge of life, that death was to her no other than a moſt familiar acquaintance. At laſt Mr. Fackenham, an eminent divine, chaplain to Queen Mary, and afterwards abbot of Weſtminſter, was ſent to her, to give her notice that ſhe muſt die, and offered to reconcile her to the Roman Catholic Religion. She received the firſt part of this meſſage with great temper and unconcernedneſs: But as to the other, ſhe ſaid ſhe had no leiſure to enter upon controverſy, but ſhould ſpend the little time ſhe had, in preparing for eternity. Mr. Feckenham believing ſhe was willing to get more time, went to the Queen and procured a reprieve for three days. When he acquainted her with it, he deſired ſhe would hear him upon the ſubject of religion. She told him he miſtook her meaning, that ſhe was by no means fond of living longer, that ſhe had not the leaſt intention or deſign that he ſhould ſolicit the Queen on that occaſion. But Mr. Feckenham being very preſſing to converſe with her on religious ſubjects, at laſt they engaged in a diſpute concerning juſtification by faith, the number of the ſacraments, tranſubſtantiation, communion in one kind, and the authority of the Church. This conference gained her much eſteem, and is greatly admired and commended by biſhop Burnet, Mr. Collier and other eccleſiaſtical hiſtorians. But I will not foreſtall the reader's judgment by giving my own, or other people's opinions concerning it, I ſhall rather chuſe to give an entire tranſcript of it, and leave the reader to judge for himſelf. Here then follows the conference between the Lady Jane and Mr. Feckenham touching her faith and religion, as it was wrote and ſubſcribed by her own hand.

"Feckenham. What thing is required in a chriſtian?

"L. Jane. To believe in God the Father, in God the "Son, in God the Holy Ghoſt, three Perſons and one God.

"Feck. Is there nothing elſe required in a chriſtian but "to believe in God?

"L. Jane. Yes: we muſt believe in him, we muſt love "him with all our heart, with all our ſoul, and all our "mind, and our neighbour as our ſelf.

"Feck. Why then faith juſtifieth not, nor ſaveth not?

"L. Jane.

" L. Jane. Yes verily, faith (as St. Paul ſaith) only " juſtifieth.

" Feck. Why St. Paul ſaith, *If I have all the Faith of* " *the world, without love, it is nothing.*

" L. Jane. True it is, for how can I love him I truſt " not, or how can I truſt in him whom I love not? faith " and love ever agree together, and yet love is comprehended " in faith.

" Feck. How ſhall we love our neighbour?

" L. Jane. To love our neighbour is to feed the hungry, " clothe the naked, and to give drink to the thirſty, and to " do to him as we would do to our ſelves.

" Feck. Why then it is neceſſary to ſalvation to do " good works, and it is not ſufficient to believe?

" L. Jane. I deny that. I affirm that faith only ſaveth; " but it is not meet for all chriſtians, in token that they " follow their maſter Chriſt, to do good works; yet may " we not ſay, nor in any wiſe believe, that they profit to " ſalvation: for although we have done all we can, yet we " are unprofitable ſervants: and the faith we have only in " Chriſt's blood, and his merits ſaveth.

" Feck. How many ſacraments are there?

" L. Jane. Two; the one the ſacrament of baptiſm, " and the other the ſacrament of the Lord's ſupper.

" Feck. No, there be ſeven ſacraments.

" L. Jane. By what ſcripture find you that?

" Feck. Well, we will talk of that hereafter: but what " is ſignified by your two ſacraments?

" L. Jane. By the ſacrament of baptiſm I am waſhed " with water, and regenerated in the ſpirit, and that waſh- " ing is a token to me that I am the child of God: the " ſacrament of the Lord's ſupper is offered unto me as a ſure " ſeal and teſtimony that I am, by the blood of Chriſt " which he ſhed for me on the croſs, made partaker of the " everlaſting kingdom.

" Feck. Why, what do you receive in that bread? Do " you not receive the very body and blood of Chriſt?

" L. Jane. No ſurely, I do not believe ſo. I think at " that ſupper I receive neither fleſh nor blood, but only " bread and wine; the which bread when it is broken, and " the wine when it is drunk, putteth me in mind how that " for my ſins the body of Chriſt was broken, and his blood " ſhed on the croſs; and with that bread and wine I receive " the benefits which came by breaking of his body, and by " the ſhedding of his blood on the croſs for my ſins.

" Feck.

" Feck. Why but, madam, doth not Chriſt ſpeak theſe " words, take, eat, this is my body: Can you require any " plainer words? Doth ye not ſay, that it is his body?

" L. Jane. I grant he ſaith ſo; and ſo he ſaith likewiſe " in other places, I am the vine, I am the door, it being " only but a figurative borrowed ſpeech. Doth not St. Paul " ſay, he calleth thoſe things which are not, as though they " were? God forbid that I ſhould ſay, that I eat the very " natural body and blood of Chriſt; for then either I would " pluck away my redemption, or confeſs there were two " bodys, or two Chriſts: Two bodys, the one body was " tormented on the croſs; and then if they did eat another " body, how abſurd? Again, if his body was eaten really, " then it was not broken upon the croſs; or if it were " broken upon the croſs (as it is doubtleſs) then it was not " eaten of his diſciples.

" Feck. Why is it not as poſſible that Chriſt by his " power could make his body both to be eaten and broken, " as to be born of a Woman without the ſeed of a man, and " as to walk on the ſea having a body, and other ſuch like " miracles which he wrought by his power only?

" L. Jane. Yes verily; if God would have done at his " laſt ſupper a miracle, he might have done ſo; but I ſay, " he minded nor intended no work or miracle, but only to " break his body and ſhed his blood on the croſs for our ſins. " But I beſeech you anſwer me to this one queſtion, where " was Chriſt when he ſaid, *take, eat, this is my body?* Was " he not at the table? When he ſaid ſo, he was at that " time alive, and ſuffered not till the next day. Well, " what took he but bread? And what gave he but bread? " Look, what he took he brake, and look, what he brake " he gave, and look what he gave that they did eat; and " yet all this while he himſelf was at ſupper before his diſ- " ciples, or elſe they were deceived.

" Feck. You ground your faith upon ſuch authors as ſay " and unſay both with a breath, and not upon the church, " to whom you ought to give credit.

" L. Jane. No, I ground my faith upon God's Word, " and not upon the church; for if the church be a good " church, the faith of the church muſt be tryed by God's " Word, and not God's Word by the church, neither yet " my faith: Shall I believe the church becauſe of antiquity? " Or ſhall I give credit to that church which taketh away " from me a full half part of the Lord's Supper, and will " let no layman receive it in both kinds, but the prieſts only " themſelves? which thing if they deny to us, they deny

" us

" us part of our ſalvation: And I ſay, that it is an evil " and no good church, and not the ſpouſe of Chriſt, but " the ſpouſe of the Devil, which altereth the Lord's Supper, " and both taketh from it, and addeth to it. To that " church, I ſay, will God add plagues, and from that " church will he take their part out of the book of life. " You may learn of St. Paul how he did adminiſter it to the " Corinthians in both kinds, which ſince your church re- " fuſeth, ſhall I believe it? God forbid!

" Feck. That was done by the wiſdom of the church, " and to a moſt good intent, to avoid an hereſy which then " ſprung in it.

" L. Jane. O but the church muſt not alter God's Will " and ordinances for the colour or gloſs of a good intent; " it was the error of king Saul, and he not only reaped a " curſe, but periſhed thereby, as is evident in the holy " ſcriptures.

" To this Mr. Feckenham gave me a long, tedious, yet " eloquent reply, uſing many ſtrong and logical perſuaſions " to compel me to have leaned to their church; but my " faith had armed my reſolution to withſtand any aſſault " that words could then uſe againſt me: Of many other " articles of religion we reaſoned, but theſe formerly re- " hearſed, were the chiefeſt and moſt effectual."

Subſcribed,

JANE DUDLEY.

Holinſhed ſays * ſhe wrote diverſe things highly to her commendation. And Sir Richard Baker informs us † that ſhe wrote diverſe excellent treatiſes. But what thoſe treatiſes are, or where they may be found, I know not.

In the time of her impriſonment, ſhe wrote a long epiſtle to a noble friend of hers in the court of England, ſays the author of the ſhort account of her, printed in a book called *the Phœnix* ‡. But all other writers which I have met with, ſay, that it was to Dr. Harding her father's chaplain, who had then apoſtatized from the true faith; and was afterwards the great antagoniſt of the famous biſhop Jewel. She writes to him (as Mr. Collier juſtly obſerves) in a very pathetic ſtrain to recover him. She endeavours to move

* Chronicle, p. 1169. Ed. 1587.
† Chronicle, p. 325. Ed. 1670.
‡ Vid. Vol. 2. p. 28.

him

him by the terrors of the other world, tells him he ought to prefer his conſcience to his life: Cites ſeveral paſſages from ſcripture, and church hiſtory, to work him to repentance and reſolution. The diſcourſe is remarkably pious and diſcovers no ordinary ſhare of elocution.

Biſhop Burnet tells us *, that he had two of her letters in latin, writ to Bullinger, copied from the originals, all in her own hand, written in a pure and unaffected ſtile. She was then entering on the ſtudy of the Hebrew, in the method that Bullinger adviſed her. She expreſſes, in theſe her letters, a wonderful reſpect and ſubmiſſion to him, with a great ſtrain of modeſty, and a very ſingular zeal for religion. Theſe letters ſeem to be the very ſame that are lately printed, together with two other latin epiſtles of hers; the third to Bullinger, and the fourth to her ſiſter the lady Katherine Gray (which I ſhall take notice of by and by) in a book entitled, *Epiſtolæ ab Eccleſiæ Helveticæ Reformatoribus vel ad eos ſcriptæ. Quibus multa Theologica, Hiſtorica, Politica, & maxime Eccleſiaſtica continentur. Centuria Prima. Ex Autographis recenſuit ac edidit Joh. Conradus Fueſſlinus. Tiguri*, 1742. *octavo*. As the three firſt of thoſe letters do not contain any thing hiſtorical, or very remarkable, I ſhall make no obſervations on them. But the laſt being full of pious exhortations, and divine love, and theſe expreſſed at ſuch a time as the ſincerity of them cannot well be called in queſtion; I will here give a tranſcript of it.

Having been reading in her Greek teſtament, the night before her death, upon cloſing up the book, ſhe obſerved ſome ſpare leaves of clean paper at the end of it, on which ſhe immediately wrote the following letter †.

Mitto ad te CATHARINA Soror! librum, etſi foris quidem nullo auro bracteatum; intus tamen quovis auro & Margaritis infinitis modis ſuperiorem. Codicillus eſt divinæ legis & noviſſimi teſtamenti fœdus, quod nobiſcum miſerrimis peccatoribus pepigit Deus. Cujus ductu, ſi Te ſequacem præbueris lectricem, perduceris non ad hujus mundi omnibus momentis nutantia bona; ſed ad veræ felicitatis atque æternæ vitæ immortalem poſſeſſionem. Docebit Te & pie vivendi & bene moriendi rationem. Denique plus

* Hiſtory of the Reformation, part 3. Lib. 5. p. 225.

† Biſhop Burnet ſays, ſhe wrote this letter in Greek: And the juſtly celebrated Cambridge Antiquary Mr. Baker, ſuppoſes ſhe wrote it in Engliſh, becauſe it is printed in that Language by Mr. Fox, in his *Acts and Monuments of the Church*. See the appendix to Biſhop Burnet's third volume of the Hiſtory of the Reformation, p. 409.

hinc tibi lucri acceſſurum eſt, quam alioqui ex infelicis & captivi parentis tui terris & latifundiis omnibus. Quemadmodum enim, ſi integræ illi res manſiſſent et incolumis ſtatus, ad Te, quæ jam proxima es hereditaria illius omnia bona obveniſſent; ita ſi nunc graviter & ſtudioſe feliciſſimum hujus teſtamenti arvum evolveris, eam reperies margaritam, eas Tibi opes parabis, quas nec rapaces avaritiæ manus eripient, nec fures deprædabuntur, nec corrumpent tineæ.

Id unice ſit Tibi Studio, chara Soror! ut cum DAVIDE proficias & mediteris in lege Domini Dei tui. Sic vive, ut quotidie diſcas mori, quo per mortem ad vitam contendas nunquam deinde perituram. Nec te fallat teneræ tuæ ætatis flos & juventæ fiducia, quaſi hoc nomine longiorem Tibi vitam pollicens. Æque enim cito, ſi evocarit Deus, juvenis & virgunculæ teneræ, atque decrepiti abripiuntur ſenes. Aſſidue igitur in hoc incumbe, ut mori aſſueſcas. Hoc quidquid eſt mundi abjice, Diabolo obſiſte, carnis reſque cupiditates, Te ipſam totam exue, in Domino unice te oblecta: ſic deplores admiſſa tua, ne quid deſperes tamen; in fide ſis alacris, ne interim immodica ruas confidentia; ſemperque cum beato PAULO diſſolvi expete, ut ſis cum CHRISTO, in quo quiſquis eſt, etiamſi mortuus fuerit, non poteſt tamen non vivere. Sic Te compara ac vitam inſtitue, ut cum fideli ſervo omnibus horis advigiles, etiam nocte media: ne, quum mors ingruerit, tanquam fur nocturnus, Te imparatam, ac cum ſervis Satanæ ſtertentem, aut cum fatuis virginibus oleo deſtitutam, aut inter eos, quibus veſtis deeſt nuptialis, reperiat, atque ita e nuptiis excludaris. Te in Chriſto exhilara, quod etiam nunc facere Te confido. Quoniamque profeſſione & titulo cenſeris inter Chriſtianos, hujus ergo incede veſtigiis, cujus geſtas nomen, crucemque tolle tuam, peccata tua in ejus impone humeros, atque eum perpetuo amplectere.

Quod ad mortem meam attinet, hortor Te, adamata ſoror! mecum pariter lætari velis, quando a corruptione ad incorruptionem me mors iſta transferet. Perſuaſiſſimum enim hoc habeo, momentaneæ hujus vitæ jacturam mihi ceſſuram in vitæ nunquam deſituræ lucrum, quam Tibi etiam germana ſoror, opto mecum aliquando in Domino contingere. Interim cuſtodiat Te pietas illius, ut vivens in timore ipſius, ita moriaris, ut integram vitam Chriſtianam ad finem uſque tuearis, a qua Te nunquam abduci patiaris neque ſpe vitæ, nec mortis minis, nam ſi veritatem illius abnegabis ullis vitæ hujus præmiis, ille viciſſim Te abnegabit & vitæ dies contrahet. Sin illi adhærebis, vitam tuam in longum producet,

in

in conſolationem animæ tuæ & gloriam, omnipotens Dominus me modo, Te poſthac quum ille videbitur, perducat. Vale germana ſoror, ac fiduciam omnem in Domino conſtitue, in quo ſolo univerſum tuum auxilium ſitum eſt. Amen *.

Tua germana ſoror

JOANNA.

After the lady Jane had finiſhed this exhortation to her ſiſter, and ſent it away by her ſervant, there came unto her two biſhops and other learned doctors of the Romiſh religion, who had more than two hours conference with her; ſtriving with all their powers to have drawn her to have died in the obedience of their church and communion, but found themſelves entirely deceived; for her faith, being built upon the rock of Chriſt, was by no wordly perſuaſion to be either moved or ſhaken: ſo that at laſt they left her (as they ſaid) a loſt and forſaken member; but ſhe, as before, prayed for them, and with a moſt charitable patience endured their worſt cenſures †.

She alſo wrote a long prayer for her own uſe, in the time of her impriſonment, which is full of the moſt ardent devotion: and may be ſeen printed in Mr. Fox's *Acts and Monuments of the Church*.

And now the fatal day of her execution being come, ſhe was called to go to the ſcaffold; in her way thither ſhe met the dead body of lord Guilford Dudley her huſband, whether through the malice of ſome great adverſary, or the indiſcretion of the officers is not certainly known: this ſight was much more ſhocking to her than the ax itſelf, and was obſerved to draw many tears from her eyes. Having aſcended the ſcaffold, after reverence done to the lords and others in commiſſion, ſhe turned herſelf to the people, and ſpake the following words.

"My lords, and you good chriſtian people, which come "to ſee me die; I am under a law, and by that law, as a "never erring judge, I am condemned to die, not for any "thing I have offended the Queen's Majeſty, for I will

* I would have added the Engliſh of this epiſtle, for the ſatisfaction of thoſe of the fair ſex, and others, who do not underſtand Latin; but as it has been already ſo frequently printed by others in our own language, I thought it unneceſſary.

† Vid. the above-mentioned diſcourſe, printed in the Phœnix, p. 42. Which diſcourſe was before printed in 8vo. 1554. and in 4to. 1615.

" waſh my hands guiltleſs thereof, and deliver to my God a " ſoul as pure from ſuch treſpaſs, as innocence from in- " juſtice; but only for that I conſented to the thing I was " inforced unto, conſtraint making the law believe I did " that which I never underſtood: notwithſtanding I have " offended Almighty God, in that I have followed overmuch " the luſt of mine own fleſh, and the pleaſures of this " wretched world, neither have I lived according to the " knowledge which God has given me, for which cauſe God " hath appointed unto me this kind of death, and that moſt " worthily, according to my deſerts; howbeit I thank him " heartily that he hath given me time to repent of my ſins " here in this world, and to reconcile myſelf to my re- " deemer, whom my former vanities have in a great meaſure " diſpleaſed. Wherefore (my lords, and all you good " chriſtian people) I muſt earneſtly deſire you all to pray " with me and for me whilſt I am yet alive, that God of his " infinite goodneſs and mercy will forgive me my ſins, how " numberleſs and grievous ſoever againſt him: and I be- " ſeech you all to bear me witneſs that I here die a chriſtian " woman, profeſſing and avouching from my ſoul, that I " truſt to be ſaved by the blood, paſſion and merits of Jeſus " Chriſt my ſaviour only, and by no other means, caſting " far behind me all the works and merits of mine own " actions, as things ſo far ſhort of that true duty I owe, " that I quake to think how much they may ſtand up againſt " me: and now I pray you all pray for me, and pray with " me:" and at thoſe words, ſhe turned to Mr. Feckenham, ſaying, ſhall I ſay this pſalm? And he ſaid, yea. Then ſhe ſaid the pſalm of *Miſerere mei Deus* in Engliſh, in a moſt devout manner unto the end: and then ſhe ſtood up and gave her maid Mrs. Ellen her gloves and handkerchief: her book to Mr. Bruges: to Sir Henry Gage, conſtable of the Tower (who deſired her to beſtow ſome ſmall gift upon him as a memorial of her) her table book; in which ſhe had written three ſentences, relating to her huſband, in Greek, Latin and Engliſh. The Greek to this effect: " That, if " his executed body ſhould give teſtimony againſt her before " men; his moſt bleſſed ſoul ſhould give an eternal proof " of her innocence in the preſence of God." The Latin added: " That human juſtice was againſt his body, but " the divine mercy ſhould be for his ſoul." The concluſion in Engliſh: " That, if her fault deſerved puniſhment, her " youth at leaſt, and her imprudence were worthy of ex- " cuſe; and that God and poſterity would ſhew her favour." Then ſhe untied her gown, and the hangman preſſing upon

her to help her off with it, ſhe deſired him to let her alone, and turning to her two gentlewomen, they took off that, and her other things; and gave her an handkerchief to tie about her eyes. Then the hangman kneeled down and aſked her forgiveneſs, whom ſhe moſt willingly forgave. Then he deſired her to ſtand upon the ſtraw, which ſhe did; and perceiving the block, ſhe ſaid, I pray you diſpatch me quickly. Then ſhe kneeled down, ſaying, will you take it before I lay me down? and the hangman ſaid, no madam. Then ſhe tied the handkerchief about her eyes, and feeling for the block ſhe ſaid, where is it? where is it? one of the ſtanders by guiding her to it, ſhe laid her head down upon the block, and then ſtretched out her body, and ſaid: Lord, into thy hands I commend my ſpirit, and ſo finiſhed her life the 12th of Feb. 1553-4.

Thus did this worthy lady who was ſo remarkably void of all pride and ambition herſelf, fall a victim to thoſe turbulent paſſions in her neareſt relations; but greatly lamented by all thoſe who had any ſhare of that virtue and goodneſs, or any taſte for thoſe accompliſhments ſhe was ſo eminently poſſeſſed of.

"She had (ſays Dr. Fuller *,) the innocency of child-
"hood, the beauty of youth, the ſolidity of middle, the
"gravity of old age, and all at eighteen †: The birth of a
"princeſs, the learning of a clerk, the life of a ſaint, yet
"the death of a malefactor for her parents offences."

While ſhe was in durance ſhe wrote the following Latin verſes with a pin.

Non aliena putes homini, quæ obtingere poſſunt,
Sors hodierna mihi, tunc erat illa tibi.

JANE DUDLEY.

Deo juvante, nil nocet livor malus:
Et non juvante, nil juvat labor Gravis.
Poſt tenebras ſpero lucem.

* Vid. Holy State, p. 311.

† Mr. Collier and others ſay ſhe was ſcarcely ſeventeen when ſhe was beheaded.

Whate'er to man, as mortal is aſſign'd,
Should raiſe compaſſion, reader in thy mind.
Mourn other's woes, and to thy own reſign.
That fate which I have found may ſoon be thine!

JANE DUDLEY.

While God aſſiſts us, envy bites in vain.
If God forſake us; fruitleſs all our pain!
I hope for light after this darkneſs.

De Jana, D. Laurentij Humfredi decaſtichon.

Jana jacet ſævo non æquæ vulnere mortis,
Nobilis ingenio, ſanguine, martyrio.
Ingenium Latijs ornavit fœmina muſis.
Fœmina virgineo tota dicata choro.
Sanguine clara fuit, regali ſtirpe creata,
Ipſaque Reginæ nobilitata throno.
Bis Graia eſt, pulchrè Graijs nutrita camænis,
Et priſco Graiûm ſanguine creta ducum.
Bis Martyr, ſacræ fidei veriſſima teſtis:
Atque vacans regni crimine, Jana jacet.

By ſudden fate, lo! Jane is mix'd with earth!
A martyr, fam'd for wit, and great by birth.
The claſſick muſe her native thoughts improv'd;
A wife, by virgins honour'd and belov'd!
By blood illuſtrious, born of royal race,
And once herſelf advanc'd to regal place!
She won her title by a double claim,
Nurs'd by each Graian muſe, and Gray by name.
A martyr twice the cauſe of truth ſhe own'd:
For that ſhe ſuffer'd, was for that dethron'd.
A Queen, yet ſpotleſs in her pow'r ſhe ſtood,
And, dying, ſeal'd religion with her blood.

LADY

LADY ELIZABETH FANE.

LADY Elizabeth Fane wrote ſeveral pſalms and pious meditations, and proverbs, in the Engliſh Tongue *; which were printed by Robert Crowland with this title, *The Lady Elizabeth Fane's 21 Pſalms, and 102 Proverbs.* London, 1550, Octavo.

Who this lady was, is to me very difficult to determine. By the title which is given her, one might imagine ſhe was an earl's daughter: but it does not appear from Dugdale, Collins, or any who have given the pedigree of the Fane family, that there was, or indeed could be any ſuch lady in it, near the time when ſhe lived. Therefore, whether ſhe was the wife of Richard Fane, who married ELIZABETH the daughter and heir of Stidolph, and who was living in the latter end of Henry the 8th's reign; or of Sir Thomas Fane, whoſe firſt wife was ELIZABETH daughter of Sir Thomas Culpeper of Bedgebury in Kent, Knight †; and who was engaged in Wyat's rebellion in the firſt year of Queen Mary, I am very much at a loſs to aſcertain: for if ſhe was living at the time when her book was printed, chronology will admit of either.

MARY COUNTESS of ARUNDEL.

MARY ARUNDEL, was the daughter of Sir Thomas Arundel, Knight, by his ſecond wife Catherine, daughter to Sir Thomas Greenvil, Knight; and was married, firſt to Robert Ratcliffe who died without iſſue 1566 ‡. Secondly, to Henry Howard Earl of Arundel ‖. She tranſlated from Engliſh into Latin, *The wiſe ſayings and eminent deeds of the Emperor Alexander Severus.* The tranſlation is dedicated to her father (who died in the 36th year of K. Hen. 8.) and begins, *Quam ſæpe in Memoriam.* The manuſcript is in the royal library at Weſtminſter, 12. A. 4, *De ſtirpe et familia Alexandri Severi, et de ſignis quæ ei por-*

* See Biſhop Tanner's Bibliotheca, Article Fane; and Mr. Ames's Hiſtorical Account of Printing in England, p. 271.

† Vid. Mr. Collins's Peerage, Vol. 2. p. 202.

‡ Vid. Brooke's Cat. p. 8.

‖ Collins's Peerage, Vol. 2. p. 92.

tendebant

tendebant imperium. She tranſlated alſo from Greek into Latin, *Select ſentences of the ſeven wiſe Grecian philoſophers.* The beginning of the preface is, *Etſi hactenus non exercitata,* &c. In the ſame library 12. A. 3 *. is preſerved of her writing, Similies collected from the books of Plato, Ariſtotle, Seneca, and other philoſophers. Dedicated to her father; beginning, *Intelligo Pater honoratiſſime, ex omnibus libris,* &c.

LADY JOANNA LUMLEY.

JOANNA LUMLEY, was the eldeſt daughter and coheireſs of Henry Fitz Allan earl of Arundel, and firſt wife of John Lord Lumley (who died 11th of April 1609.) by whom ſhe had iſſue, Charles, Thomas and Mary, who died infants, and lie buried in the chancel of the church at Cheam in the county of Surrey. She tranſlated from the original Greek into Latin, Iſocrates's Oration entitled Archidamus: beginning *Aliqui fortaſſis veſtrûm admiraturi.* The manuſcript in her own hand writing is in the royal library at Weſtminſter, 15. A. 1. She alſo tranſlated the ſecond and third orations of Iſocrates to Nicocles, and dedicated them to her father, beginning *In more et conſuetudine.* This too is in manuſcript in the ſame library 15. A. 9. She alſo tranſlated into Latin an oration of the ſame author in praiſe of peace, entitled Evagoras. This alſo is dedicated to her father, and begins *Cicero, pater honoratiſſime, illuſtris.* The manuſcript of which is in the ſame library, 15. A. 2. & 9. She tranſlated from Greek into Engliſh the Iphigenia of Euripides. At the beginning of the argument of the play are theſe words, *After that the Captain of the Grecians—.* The manuſcript of this performance is likewiſe in the abovementioned library, 15. A. 9 †. What other things this learned lady may have tranſlated, or wrote of her own compoſition, or when ſhe died, I know not. But I find by her father's will ‡, dated December 30th 1579, that ſhe was then dead. She lies buried in the chancel of the church at Cheam in Surry: on the ſouth ſide of which is a fair ſlab of black marble, ſupported with white; and in alto relievo two ſons, and one daughter, at their prayers. On the top a lady at prayers: over her are two hawks, a curious piece of grav-

* Bp. Tanner's Bibliotheca, p. 50.
† Vid. Bp. Tanner's Bibliotheca. Art. Lumley.
‡ Vid. Mr. Collins's Peerage, Vol. 2. page 485 and 438.

ing

ing of St. George fighting on foot with the Dragon: on the top an horſe; and on the edge of the black tomb, in capitals is this inſcription.

Vixi dum volui, volui dum, Chriſte, volebas,
Chriſte, mihi ſpes es, vita, corona, ſalus.

JANA HENRICO Comiti ARUNDELIÆ.

Filia et Cohæres, JOHANNI Baroni de LUMLEY chariſſima conjunx, Præſtans Pietatis ſtudio, virtutum officiis, et vera nobilitatis gloria, corpore, ſub hoc tumulo in adventum Domini requieſcit *.

In Engliſh thus,

As long I liv'd, as I deſired, for ſtill
To thine, O Chriſt, inclin'd my will.
In thy decrees is all my wealth,
My hope, my life, my crown, my health.

Jane daughter and coheireſs of Henry Earl of Arundel, and the moſt dear wife of John Lord Lumley, excelling in her piety, in her moral virtues, and the glory of true nobility, reſts (as to her mortal part) interred under this tomb, in expectation of the coming of the Lord.

LADY MARY HOWARD.

MARY HOWARD, was the ſecond daughter of Henry Fitz Allan Earl of Arundel, and firſt wife of Lord Thomas Howard Duke of Norfolk, by whom he had Philip his ſon and heir †. She tranſlated out of Greek into Latin, *Certain ingenious ſentences collected out of various authors.* This performance is dedicated to her father; the beginning of which is *Etſi plurimis modis, honoratiſſime pater.* The manuſcript of which is in the royal library at Weſtminer, 12. A. 1. & 2. She died at Arundel Houſe in the Strand, London, Auguſt 25, 1557. And lies buried in St. Clements Church near Temple-Bar ‡.

* Aubrey's Nat. Hiſt. & Antiq. of Surrey, Vol. 2. page 114, 115.
† See Mr. Collins's Peerage, Vol. I. p. 15.
‡ Dugdale's Baronage, Vol. II. p. 276.

QUEEN MARY.

QUEEN MARY, the eldeſt daughter of King Henry the 8th, by Catherine of Spain his firſt Queen, was born at Greenwich in Kent, February the 18th, 1517, in the eighth year of her father's reign. She was by her mother committed in her infancy to the care of the Lady Margaret counteſs of Saliſbury, (a near relation, being daughter to George Duke of Clarence, brother to King Edward the IVth, and mother to the famous cardinal Pool) with a view as ſome thought, in default of iſſue male, to marry the princeſs to one of the ſons of the ſaid counteſs; to ſtrengthen her title by that alliance to the houſe of York.

Her mother, Queen Catherine, was very careful of her education, and procured her ſeveral tutors to complete her knowledge in the Latin tongue; men of the firſt rank for learning and great abilities. Her firſt preceptor ſeems to have been the famous Dr. Thomas Lynacre, who drew up for her uſe *The Rudiments of Grammar*, &c. Printed by Pinſon, 4to, without date. And afterwards *De Emendatâ Structurâ Latini Sermonis, libri Sex.* 1524, 4to. Dr. Lynacre dying October the 20th, 1524, when the princeſs was but ſix years old, Jo. Ludovicus Vives (a very learned man, born at Valenza in Spain, and a great favourite of Queen Catherine's, who ſeems to have been his only patroneſs) was conſtituted her tutor for the Latin tongue, who had been employed the year before by his royal patroneſs in compoſing *De ratione ſtudii puerilis*, 8vo. for the uſe of the princeſs. He dedicated this eſſay to the Queen, as written by her command; ſupplying in many places the obſcurities and omiſſions of former grammarians, with a great deference to the (then) preceptor of the young princeſs, Dr. Thomas Lynacre recommending his Rudiments, &c. This learned foreigner continued in his office but a little time: upon his leaving the kingdom, the King appointed Dr. John Harman, alias Voiſey to be her tutor (as Heylin obſerves *.) But biſhop Godwyn † ſpeaks a little indeterminately in this affair, and ſays only, he had the government of the King's daughter, the lady Mary princeſs of Wales. Perhaps this very learned and courtly prelate (who was highly eſteemed by King Henry, was employed in many

* Hiſtory of the Reformation, Part 2. p. 10.
† Catalogue of Engliſh Biſhops, Engliſh Edit. p. 337.

embaſſies,

embassies, and whose profuse liberality most lamentably impoverished the see of Exeter *) might be her preceptor for the French and Spanish languages, which she perfectly understood: and for which good service in that place of trust, the King advanced him to the bishoprick above-mentioned, and afterwards made him lord president of Wales. But be this as it may, under the tuition of those excellent men she became so great a mistress of the Latin tongue, that Erasmus commends her much for her epistles in that language, as wrote in a good style †. Towards the latter end of her father's reign, at the earnest solicitation of Queen Katherine Parr, she undertook the translating of Erasmus's paraphrase on the Gospel of St. John, which by one of the best judges of that age ‡, is said to be admirably well performed. This translation is printed in *The first volume of the paraphrase of Erasmus upon the New Testament, London*, 1548, Folio. Before this paraphrase on St. John is a preface wrote by Mr. Udall, the famous master of Eaton school, and addressed to the Queen Dowager. In it he observes to her Majesty "the "great number of noble women at that time in England, "not only given to the study of human sciences and strange "tongues, but also so thoroughly expert in Holy Scriptures "that they were able to compare with the best writers as "well in enditeing and penning of godly and fruitful trea-"tises to the instruction and edifying of realmes in the "knowledge of God, as also in translating good books out "of Latin or Greek into English, for the use and commo-"dity of such as are rude and ignorant of the said tongues. "It was now, he said, no news in England to see young "damsels in noble houses and in the courts of princes, "instead of cards and other instruments of idle trifling, to

* Bishop Godwyn says, That of twenty-two lordships and manors which his predecessors had left unto him of a goodly yearly revenue, he left but three, and them also leased out: and where he found thirteen houses well furnished, he left only one house bare and without furniture, and yet charged with sundry fees and annuities. By these means this bishoprick, which sometimes was accounted one of the best, is now in temporal lands one of the meanest. He was a great favourer of learned men, and especially of divines, whom he preferred in his church above others. He was very bounteous and liberal to all men, but especially to courtiers, unto his own kindred and countrymen—Vid. his character at large in Godwyn de Præsulibus.—And in Dugdale's Antiq. of Warwickshire, Vol. 2. p. 913.

† Habemus Angliæ Reginam, feminam egregie doctam, cujus Maria filia scribit bene Latinas Epistolas. Eras. Epist. Vergaræ.

And in another Epistle—Et habes ad profectum undique stimulos, & calcaria nequaquam obtusa, primum ipsum parentem, deinde generosissimam puellam ac tibi fermè parem ætate Mariam principem ex Rege docto, Regina Docta, nec minus pia prognatam, quæ jam scribet literas & bene latinas, & indolem tali genere dignam præ se ferentes; vide Epist: Erasm: Card. Montjoio, Adag.

‡ Mr. Udall.

"have

" have continually in their hands either pſalms, homilies " and other devout meditations; or elſe Paul's epiſtles, or " ſome book of Holy Scripture matters, and as familiary " both to read or reaſon thereof in Greek, Latin, French " or Italian, as in Engliſh. It was now a common thing " to ſee young virgins ſo trained in the ſtudy of good let- " ters, that they willingly ſet all other vain paſtimes at " nought for learning ſake. It was now no news at all, to " ſee Queens and ladies of moſt high eſtate and progeny, in- " ſtead of courtly dalliance, to embrace virtuous exerciſes of " reading and writing, and with moſt earneſt ſtudy both early " and late, to apply themſelves to the acquiring of know- " ledge, as well in all other liberal artes and diſciplines, as " alſo moſt eſpecially of God and his holy word. And in " this behalf, ſays he, like as to your highneſs, as well for " compoſeing and ſetting forth many Godly pſalms and " divers other contemplative meditations *, as alſo for " cauſing theſe paraphraſes——to be tranſlated into our vul- " gar tongue, England can never be able to render thanks " ſufficient: ſo may it never be able as her deſerts require, " enough to praiſe and magnify the moſt noble, the moſt " virtuous, the moſt witty and the moſt ſtudious lady " Mary's grace, daughter of the late moſt puiſſant and moſt " victorious King Henry the VIIIth. of moſt famous me- " mory, and moſt dearly beloved ſiſter to the King——It " may never be half enough to praiſe and magnify her " Grace for taking ſuch ſtudy, pain and travail in tranſlat- " ing this paraphraſe of Eraſmus upon the Goſpel of St. " John, at your highneſs ſpecial contemplation, as a num- " ber of right well learned men would both have made " courteſy at, and alſo would have brought it to worſe " frame in the doing.——What could be a more plain de- " claration of her moſt conſtant purpoſe to promote God's " Word, and the free grace of his goſpel †, than ſo effec- " tually

* Printed Anno, 1545.

† She retained this good diſpoſition but a ſhort time; for ſoon after her acceſ- ſion to the throne a proclamation was iſſued out for the calling in and ſuppreſ- ſing this very book, and all others that had the leaſt tendency towards furthering the reformation, moſt of which are particularly ſpecified in the ſaid proclama- tion, which orders and commands that "within 15 days next after the publication " of it, that all poſſeſſors of ſuch books ſhall bring or deliver, or cauſe the ſaid " books, writings and works and every of them remaining in their cuſtody and " keeping, to be brought and delivered to the ordinary of the dioceſs, where ſuch " books, works or writings be or remain, or to his chancellor or commiſſaries, " without fraud, colour or deceit, at the ſaid ordinaries will and diſpoſition to be " burnt.—And by this proclamation full power was given to all biſhops, ordina- " ries, juſtices of peace, mayors, ſheriffs, bailiffs and other head officers after the " ſaid 15 days expired, to enquire and ſearch out the ſaid books, writings and " works, and for this purpoſe enter into the houſe or houſes, cloſets and ſecret " places

" tually to proſecute the work of tranſlating which ſhe had " begun, that when ſhe had with overpainful ſtudy and la- " bour of writing caſt her weak body in a grievous and " long ſickneſs, yet to the intent the diligent Engliſh peo- " ple ſhould not be defrauded of the benefit intended and " meant unto them, ſhe committed the ſame work to maſter " Francis Mallet * doctor in the faculty of divinity, with " all celerity and expedition to be finiſhed and made com- " pleat; that in caſe the King's Majeſty's moſt royal com- " mandments, by his moſt godly injunctions expreſſed, de- " clared, and publiſhed, that the ſaid paraphraſes ſhould " within certain months be ſet forth to the curates and peo- " ple of this realm of England, had not prevented her grace, " but that ſhe might eftſoons have put herſelf to the poliſh- " ing thereof, where it is now very abſolute and perfect, it " would then, among the rude and homely doings of myſelf, " and ſuch as I am, none otherwiſe have glittered then " cloth of gold empowdered among patches of canvas, or " pearls and diamonds among pebble ſtones."

In Mr. Foxe's acts and monuments of the church (beſides ſome other things) are printed eight letters, written by the princeſs Mary to king Edward the VIth. and to the lords of the councel, concerning her nonconformity to the eſtabliſhment, and about the impriſonment and releaſing of her chaplain Dr. Francis Mallet.

In the appendix to Mr. Strype's third Vol. of hiſtorical memorials Num. 82, is, a prayer of the lady Mary to the Lord Jeſu: againſt the aſſaults of vices. And Num. 83, is, a meditation touching adverſity; made by my lady Mary's grace, 1549.

In the *Sylloge Epiſtolarum* at the end of T. Livy's life of K. Henry the Vth. publiſhed by Mr. Hearne are printed the following letters of Queen Mary's,

Epiſtola Mariæ Principis ad cardinalem Polum, gratias agentis pro benevolentia.

———to my Lord———to thank him for great favours, dated May 7.

" places of every perſon of whatſoever degree, being negligent in this behalf, and " ſuſpected to keep any ſuch book, writing or works contrary to this proclama- " tion: And that the ſaid juſtices, mayors, &c. finding any of the ſaid ſubjects " negligent and faulty in this behalf, ſhall commit every ſuch offender to ward, " there to remain without bail or mainprize, till the ſame offender or offen- " ders have received ſuch puniſhment, as the ſaid ſtatute doth limit or appoint in " this behalf." Vid. Acts and Mon. pages 1450, 1451.

* His royal miſtreſs in regard to the good ſervices he had done her nominated him to the ſee of Sarum, and he received from her the temporalities, 14th October, 1558, but was never conſecrated; and after his miſtreſſes death, was ſet aſide by her ſucceſſor. Vid. Antiq. of Cath. ch. of Saliſbury, p. 275.

———to

——to King Henry VIIIth. deſiring that he would expreſs his pardon of her crimes by letters, dated June 10.

——to the ſecretary——deſiring that he would uſe his intereſt that her highneſs be not put to any farther inconvenience in compriſing matters with the king, dated June 10.

——to the ſecretary touching an exception in her letter to the king, dated June 13.

——to King Henry VIIIth. expreſſing her ſorrow for her offence, aſking pardon, and deſiring ſome expreſſions of his favour, dated June 14.

——to King Henry VIIIth. expreſſing her joy and thanks for his majeſty's pardon, dated June 26.

——to my lord——giving him thanks for his ſuit to his majeſty on her behalf, and for the horſe he ſent her, dated July 1.

——to king Henry VIIIth. thanking him for his pardon, and promiſing obedience for the future, dated July 8.

——to king Henry VIIIth. upon the ſame ſubect. Alſo expreſſing her love and affection to the lady Eliz. her ſiſter, dated July 21.

——to my lord——deſiring to hear from the King, and thanking his lordſhip for favours received, dated Aug. 20.

——to my lord——deſiring the continuance of favours, dated on a Thurſday night.

——to my lord——concerning ſome ſuits made for favours to the king, dated on a Friday at eleven o'clock at night.

——to Mr. Wriotheſley, returning thanks for favours, dated on Thurſday at nine o'clock in the morning.

——to my lord——touching the Emperor's embaſſadors, and her obligations to the King her father, dated on St. Bartholomew's day after dinner.

——to my lord——deſiring that he would intercede with the king her father to increaſe her quarterly allowance of forty pounds, dated 8th December.

——to my lord——tendering her duty to the King, dated on the 17th Dec. late at night.

——to lord Cromwell, thanking him for his advice, and concerning her lodging of ſtrangers, dated the 27th May.

——to ſecretary——deſiring that he would obtain leave for her to write to the King, dated 26th May.

——to King Henry VIIIth. acknowledging her offences and promiſing amendment, dated on a Thurſday at eleven o'clock at night.

Lady

Lady Mary's ſubmiſſion, acknowledging the King's imperial ſovereignty, and ſupremacy, and declaring herſelf to be of opinion, that his marriage with Queen Catherine was inceſtuous and unlawful.

——— to King Henry VIIIth. acknowledging his goodneſs and compaſſion, and promiſing true obedience, dated October 2.

——to ſecretary——about her calling the lady Elizabeth princeſs and ſiſter, about ſervants to be appointed for her [the lady Mary,] and about her opinion touching pilgrimages, purgatory, &c. dated on Friday ten of the clock at night.

——to ſecretary——deſiring him to obtain the King's pardon, and to admit her into his preſence, dated May 30.

——to King Henry VIIIth. aſking forgiveneſs, and expreſſing her joy for the King's marriage, wiſhing him a prince, &c. dated June 1.

——— to ſecretary ——— ſending the King a token and deſiring one from his majeſty; and alſo reminding the ſecretary that he would intercede with his majeſty that ſhe might be admitted into his preſence, dated June 7.

——to King Henry VIIIth. deſiring a letter from his majeſty, and miſſion into his preſence, dated June 8.

——to the comptroller in behalf of George Brygus to be knight at Windſor, dated 17th October.

——to Queen Katherine about her journey towards Norfolk, and about the Queen's great belly.

——to King Edward VIth. about his majeſty's health, dated May 16.

——to Sir Edward Haſtings, knight, upon the death of King Edward VIth. dated July 1553.

——to the princes Elizabeth calling her to St. James's upon ſuſpicion of an inſurrection, dated July 26th. an. reg. primo.

——to King Philip, aſſuring him of her affection, and acquainting him with the favourable reception the articles of their marriage met with in the Engliſh parliament, dated April 20.

In the ſtate papers publiſhed by Mr. Heynes, pages, 110, 111, are two letters in Spaniſh, from the princeſs Mary, to the emperor Charles Vth. both dated 1549.

In Bodley's Archives, B. 94. is a manuſcript primer, curiouſly illuminated, which was formerly Queen Mary's, and afterwards prince Henry's. It was given by Richard Connock, Eſq; auditor general, ſolicitor, and of his highneſs council of revenue, July 7. Anno Regni Regis Jacobi 13,

1615. Juſt at the beginning of the Pſalms in the following paſſage written by Queen Mary's own hand, viz. "Geate "you ſuch riches as when the Shype is broken may ſwyme "away wythe the maſter. For dyverſe chances take away "the goods of fortune. But the goods of the ſoule, whyche "bee only the trewe goods, nother fyer nor water can take "away. If you take labour and payne to doo a vertuous "thyng, the labour goeth away and the vertue remaynethe. "Yf throughe pleaſure you do any vicious thyng, the "pleaſure goeth away and the vice remaynethe. Good "madame for my ſake remembre thys.

"Your lovyng myſtres,

MARYE PRINCESSE."

Having now done with her literary character I muſt (notwithſtanding the other tranſactions of her life and reign are largely deſcribed by our hiſtorians) for method ſake, attend her through the ſeveral ſtages of her life.

King Edward her brother dying upon the ſixth of July, 1553, ſhe was upon the twentieth of the ſame month proclaimed, and upon the firſt of October following, was crowned Queen, in the Abbey Church at Weſtminſter, by Stephen Gardiner, biſhop of Wincheſter. On the 25th of July 1554, ſhe was married to Philip, prince of Spain, eldeſt ſon to the emperor Charles the fifth: and having reigned five years, four months, and eleven days, ſhe died of a violent fever, in her palace at St. James's on the ſeventh of November 1558, in the ſorty third year of her age. And was buried on the north ſide of King Henry the ſeventh's chapel, in St. Peter's church at Weſtminſter.

Pity it is that ſhe blemiſhed her reign, and character, by ſo vaſt an effuſion of chriſtian blood, which was poured forth like water, in moſt parts of the kingdom, by that barbarous perſecution of the proteſtants; in which there periſhed by fire, five biſhops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred huſbandmen, ſervants and labourers, twenty-ſix wives, twenty widows, nine virgins, two boys, and two infants; one of which ſpringing out of his mother's womb as ſhe was burning at the ſtake, was immediately ſnatched up by one *W. Houſe*, but was afterwards moſt inhumanly flung into the fire in the very birth, and added to the number of *Holy Innocents*. A cruelty not

not to be paralled in any ſtory (ſaid Dr. Heylin *) nor heard of among the nations. Sixty-four more in theſe furious times were preſented for their faith, whereof ſeven were nipped, as Heylin expreſſes it, ſixteen periſhed in priſon, twelve buried in dunghills, and many more lay in captivity condemned, which were delivered by the timely death of the Queen, and moſt auſpicious entrance of the princeſs Elizabeth. The abovementioned author obſerves, that beſides thoſe that ſuffered martyrdom in the ſight of the world, many more are thought to have been privately deſtroyed in priſon; but many more ſtill, to the number of ſome ſcores or hundreds, ſuppoſed to have been killed by ſtarving, ſtenches, and other barbarous uſages in their ſeveral jails. To which if we ſhould add a catalogue of all thoſe who fled the kingdom and put themſelves into a voluntary exile, amounting to the number of eight hundred or thereabouts, I ſuppoſe it may be well concluded, that though many perſecutions have laſted longer, yet none ſince Diocleſian's time ever raged ſo cruelly.

Many proteſtants have entertained exceeding favourable ſentiments of the Queen upon this occaſion, and ſeem to think, that *in herſelf*, abſtracted from her erroneous opinions, and from her bloody councellors, ſhe was of a compaſſionate and humane diſpoſition; and that moſt of thoſe barbarities were tranſacted by her biſhops without her privity or knowledge. But this will ſeem very ſtrange to any one who duly conſiders the vicinity of St. James's to the place where very many of thoſe inhumanities were put in execution. It ſeems impoſſible, that Smith-Field ſhould be kept in flames almoſt five years together, and Queen Mary know little or nothing of it; and very ſurprizing that ſhe ſhould not relent at it. I would not by any means deſire thoſe people to loſe their charity; but I ſhould be glad to know how they can poſſibly reconcile with this their opinion of the Queen, that unkind and inhuman treatment her ſiſter the lady Elizabeth met with from her: or how they can ſuppoſe a Princeſs ſo much inclined to ſhew mercy to her ſubjects, who could admit of a council for the taking up and burning of her father's body. Was not the moſt ungrateful and perfidious breach of her promiſe, with her very faithful and loyal ſubjects the Suffolk men, a moſt flagrant inſtance of the ferocity of her temper? And after judge Hales had ſo

* Hiſtory of the reformation, part 2. p. 57. The hiſtory of the Guernſey women, and deteſtable inhumanity of burning the infant, may be ſeen at large in the *Acts and Monuments of the Church*, p. 1763. edit. 1610.

ſtrenuouſly

ſtrenuouſly defended and maintained her right of ſucceſſion to the crown, was he not treated by her in the moſt ungenerous and barbarous manner? Neither was her uſage of that truly primitive prelate archbiſhop Cranmer leſs cruel: which was moſt aſtoniſhing, ſince his great, and well known reluctance to the excluding her from the ſucceſſion, and his preſerving her life * in the reign of her father, were obligations of ſuch a nature, as would have engaged a temper, in the leaſt ſuſceptible of gratitude, not only to excuſe the part which he acted in the affair of her mother's divorce; but alſo to afford him, if not her favour and confidence, yet at leaſt her protection. But how various ſoever men's ſentiments may be in thoſe affairs; yet, all muſt unanimouſly confeſs, that after ſhe had aboliſhed proteſtantiſm, &c. a train of infelicities attended her to the end of her life, viz. extreme ſcarcity of proviſions at home; foreign loſſes; the ſurrender of Calis; and beſides all this, great damages by thunder and lightning, and by fire in the royal navy; which were things, that not only in the meaſure, but in the very nature of the puniſhment, were ſtrong indications of the divine diſpleaſure, and manifeſt reproofs of that perſecuting ſpirit, that is ſo ready to call down fire from heaven. Nor were they without their proper effect, for theſe afflictions, together with her diſappointment in child-bearing, and the abſence and unkindneſs of King Philip; made ſo deep an impreſſion upon her ſpirits, as at length threw her into a burning fever, which ended her life.

* Biſhop Burnet in the ſecond vol. of the hiſtory of the reformation, pages 240, 241, obſerves, that her firm adherence to her mother's cauſe and intereſt, and her backwardneſs in ſubmitting to the King her father, were thought crimes of ſuch a nature by his Majeſty, who was always impatient of contradiction, that he was reſolved to ſtrike a terror in all his people, by putting her openly to death. And when all others were unwilling to hazard their own intereſt to preſerve her, the good archbiſhop alone ventured to do it. In his gentle way, he told the King "that ſhe was young and indiſcreet, and therefore it was no "wonder if ſhe obſtinately adhered to that which her mother, and all about her, "had been infuſing into her for many years: but that it would appear ſtrange "if he ſhould for this cauſe ſo far forget he was a father, as to proceed to ex- "tremities with his own child: that if ſhe were ſeparated from her mother, and "her people, in a little time, there might be ground gained on her; but to take "away her life, would raiſe horror through all Europe againſt him." By theſe means he preſerved her life at that time. Queen Catherine hearing of the King's bloody intention, wrote a long letter to her daughter, in which ſhe encouraged her to ſuffer chearfully, to truſt to God, and keep her heart clean. She charged her in all things to obey the King's commands, except in the matters of religion. She ſent her two Latin books, the one *De Vita Chriſti*, with the declaration of the goſpels; the other St. Jerom's Epiſtles to Paula and Euſtochium. The whole Epiſtle may be ſeen among the Records at the end of the ſecond volume of biſhop Burnet's hiſtory of the reformation, Numb. 2. p. 242. I take notice of this letter in this place, becauſe it was omitted by forgetfulneſs in the memoirs of Queen Catherine.

LADY

LADY ANNE, LADY MARGARET, LADY JANE SEYMOUR.

ANNE, MARGARET and JANE SEYMOUR, three ſiſters, illuſtrious for their learning in the ſixteenth century. They wrote four hunderd Latin diſtichs upon the death of the Queen of Navarre, Margaret de Valois *, ſiſter of Francis the firſt, which were tranſlated ſoon after into Greek, French and Italian, and printed at Paris in 1551, under the title of *Tombeau de Marguerite de Valois Royne de Navarre.* Nicholas Deniſot, who had been preceptor to thoſe three learned ladies, made a collection, containing the tranſlation of their diſtichs, and ſome other verſes, as well in honour of them, as upon the death of the Queen of Navarre, and dedicated it to Margaret de Valois, Dutcheſs of Berri, ſiſter of Henry II. They have been praiſed by ſeveral authors, particularly by Ronſard †, whoſe ode upon theſe three ladies contains this compliment among others, that if Orpheus heard them, he would become their ſcholar. " If that famous Harper (ſays he) heard the ſong of theſe " Syrens, who ſing upon the foamy ſhores of the ſandy " Albion, he would break his pagan lyre, and become their " ſcholar in order to hear their chriſtian ſong, their voice " excelling his—Learning, which ſo long reſiding in the " eaſt, at laſt has by degrees advanced into the weſt, and " never ſtopped till it arrived at that unknown land, whither " ſhe came to engage the affection of theſe three virgins, " the only ones of our age; and ſhe ſucceeded ſo well with " them, that we hear them ſinging their many diſtichs, " which we bluſh to find ſuperior to our own."

And Nicholas de Herberai Sieur des Eſſars, ſo well known for his French tranſlation of *Amadis de Gaule*, has ſaid very handſome things of theſe ladies in a letter which he wrote to them, and which was prefixed to the collection of epitaphs on Queen Margaret. It is ſomewhat ſurpriſing that they are ſo little known at preſent. " I have aſked (ſays Monſieur " Bayle) ſome Engliſhmen of great learning, and well " verſed in the knowledge of books and authors, what thoſe " three illuſtrious Engliſh ladies were, and have told them " the little I knew of them: they anſwered me, that they

* She died Dec. 21, 1549.
† Vid. the third Ode of the fifth Book.

" knew nothing at all of them. I have received the ſame " anſwer from Paris, though I conſulted perſons who in " that kind of knowledge have ſcarce any equals. Theſe " three famous ladies muſt inevitably be ſunk into oblivion, " ſince Mr. Juncker has not ſaid one word of them in the " *Catalogue of learned Women*, which he publiſhed ſome " time ago *. He ſometimes quotes Pits; ſince therefore " he ſays nothing of theſe ladies, it is a proof, that Pits " himſelf ſays nothing of them. A friend of mine had be- " fore aſſured me that neither Bale nor Pits, who have " treated ſo amply of the writers of that learned nation, " have ſaid any thing of theſe three ſiſters." Thus far monſieur Bayle; to whom the indefatigable editors of the laſt edition of that uſeful work, have not added one word.

That neither Leland, Bale or Pits take any notice of theſe ladies is not to be wondered at, when it is conſidered that Bale brought his work no lower than the year 1548: Leland was deprived of his reaſon, and died diſtracted ſoon after: and Pits had ſuch an extravagant averſion to proteſtantiſm that he purpoſely omitted all the writers which were of that opinion. Therefore, as theſe ladies did not make their appearance in the learned world until the year 1551, and were, I doubt not, very ſincere proteſtants; we are not to wonder that there is no notice taken of them by the above-mentioned writers. However, I have taken ſome pains in order to trace them out, and if I am not deceived in my conjecture †, they were the daughters of Edward Seymour duke of Somerſet, and uncle to King Edw. VI. by Anne his ſecond wife, daughter to Sir Edward Stanhope, knight, by whom he had ſix daughters, all bred up to learning, the eldeſt of which was Anne, the ſecond Margaret, and the third Jane. This is the very order in which monſieur Bayle has placed them, by the authority I ſuppoſe of the printed book of their diſtichs. I can at preſent ſee but one objection which can be made to this conjecture; and that is, the age of the youngeſt ſiſter, who at moſt could be but in her eleventh year: but if thoſe who imagine her too young for performances of this nature will but allow her to have been aſſiſted by her ſiſters, or which is more probable by her preceptor, in order (perhaps) to gain her honour and himſelf applauſe, this exception will vaniſh inſtantly. Anne

* It is an Appendix to his Treatiſe de Ephemeridibus ſive diariis Eruditorum, which he publiſhed at Leipſic in 1692, in 12mo.

† Since the writing of this, I find my conjecture ſupported by the authority of Mr. Fulman, in the 15th volume of his manuſcript collections, in Corpus Chriſt College Archives.

the

the eldeſt of the three was married firſt to John Dudley Earl of Warwick, and afterwards to Sir Edward Unton, knight of the bath. It appears from a letter in my poſſeſſion wrote with her own hand to lady Malbie, that ſhe was living toward the latter end of Queen Elizabeth's reign. Margaret the ſecond, died a maid: but I find * that ſhe was deſired in marriage by the lord Strange, in the year 1551. For a letter was directed from the King and Council to the Earl of Darby his father, dated in July, that the King's Majeſty was well pleaſed, that his ſon ſhould ſolemnize marriage with his kinſwoman the lady Margaret, daughter to the Duke of Somerſet. But it is very probable the duke's diſgrace and misfortunes, that ſoon after befel him, prevented this match. And Jane the third died alſo in her virginity; notwithſtanding her father's endeavours to have married her to King Edward; which he ſecretly laboured to do; and employed the Lord Strange (who was frequently with his Majeſty) to recommend her to him, and to take his opportunity to move the King that way †. She was one of the maids of honour to Queen Elizabeth, and in great favour with her royal miſtreſs; and dying on the 19th of March, An. 1560, in the 20th year of her age, ſhe was buried in St. Edmund's chapel in Weſtminſter abby, with very great ſolemnity. Her corps was brought from the Queen's armory, to the abby church, attended with all the quire of the ſaid abby, and two hundred of the court, and ſixty mourners; conſiſting of lords and ladies, gentlemen and gentlewomen, all in black; beſides others of the Queen's privy-chamber. She had a great banner of arms borne; Mr. Clarencius, was the herald attending. And Scambler, biſhop of Peterborough, added to the ſolemnity a funeral ſermon. On the eaſt of the above-mentioned chapel is a ſmall but neat monument of black marble and alabaſter, beautified with ſmall pillars of the Corinthian order, embelliſhed with gold, and adorned with coats of arms, &c. and the following inſcription.

The Noble Lady Jane Seymour, Daughter to the renowned Prince Edward, Duke of Somerſet, Earl of Hertford, Viſcount Beauchamp, Baron Seymour, and to the Right Noble Lady Anne Dutcheſs of Somerſet, his Wife, departed this Life in her Virginity at the age of nineteen Years, the nine-

* Strype's Memorials Eccleſiaſtical, vol. 2. p. 358.
† Ib.d. p. 357.

teenth of March, Anno 1560, in the ſecond Year of the moſt happy reign of Queen Elizabeth, and was honourably buried in the floor of this Chapel: to whoſe Memory, Edward Earl of Hertford and Baron Beauchamp, her dear Brother, hath cauſed this Monument to be made.

Beſides this inſcription, Mr. Camden has preſerved a copy of Latin verſes in her commendation, in his account of the monuments in Weſtminſter abby, compoſed by Dr. Haddon *; which are not now to be found in that church, and are as follow.

IN OBITVM DOMINÆ IANÆ Somerſetenſis.

Ingenio præſtans, & vultu Jana decoro,
Nobilis arte fuit vocis, & arte manus.
Hinc Venus, & Pallas certant utra debet habere,
Vult Venus, eſſe ſuam, Pallas & eſſe ſuam.
Mors fera virgineo figens in pectore telum,
Neutrius (inquit) erit, ſed mihi præda jacet.
Corpore Jana jacet, tellurem terra ſubibit,
Sed pius in cœli ſpiritus arce ſedet.

On the Death of Lady Jane Somerſet.

For genius fam'd, for beauty lov'd:
Jane bade the world admire:
Her voice harmonious Notes improv'd,
Her hand the tunefull Lyre.
Venus and Pallas claim'd this Maid,
Each as her right alone,
But Death ſuperior pow'r diſplay'd
And ſeiz'd her as his own.
Her Virgin duſt this mournfull Tomb,
In kindred Earth contains,
Her Soul which Fate can ne'er conſume
In endleſs Glory reigns.

* Vid. Haddon's Poems, pages 103, 104.

CATHERINE

 21027

CATHERINE TISHEM.

I AM intirely ignorant in relation to the birth, parentage, and the time when this learned gentlewoman died, and therefore I don't know where to put her more properly than in this place. She was a great linguiſt; for beſides the Engliſh, her native tongue, the French and Italian, ſhe was exceedingly well ſkilled in Latin, and underſtood the Greek language ſo perfectly, that ſhe could read Galen in that tongue, which very few Phyſicians are able to do. She was married to Gualtherus Gruter, a burgomaſter of Antwerp, about the middle of the ſixteenth century; by whom ſhe had the celebrated Janus Gruter, a learned Philologer, and one of the moſt indefatigable writers of his age, who was born at Antwerp the third of December 1560. But being perſecuted for the proteſtant religion by the dutcheſs of Parma, governeſs of the Netherlands, ſhe brought him into England about the year 1565. Balthaſar Venator obſerves * to her honour, that ſhe was her ſons chief inſtructor. He was of the Univerſity of Cambridge; but going thence to Leyden 1579, about the nineteenth year of his age; it is not improbable that his mother died in that year. I am afraid (ſays the author of the notes to the life of Gruter in the great hiſtorical dictionary, to whom I am obliged for this account) that thoſe who have publiſhed catalogues of learned women have omitted Catherine Tiſhem too often.

JANE, COUNTESS OF WESTMORLAND.

JANE, † Counteſs of Weſtmorland, was the eldeſt daughter of Henry earl of Surry, eldeſt ſon of Thomas duke of Norfolk, (beheaded in the life time of his father, the 19th January 1546-7) by Frances his wife, daughter to John earl of Oxford; and was married to Charles Nevil earl of Weſtmorland, by whom ſhe had iſſue Catherine, wife of Sir Thomas Gray of Thillingham, in the county of Northumberland, knight: Eleanor never married: Margaret

* In Panegir: Gruteri, apud Henning. Witte. Memor. Philoſophorum, Oratorum, &c. page 227.

† Brooke p. 597, and from him Sir W. Dugdale in his Baronage, volume I. P. 301. by a miſtake call this lady ANNE.

wife of Nicholas Pudſey of —— and Anne the wife of David Engleby, brother of Sir William Engleby of Ripley in the county of York, knight. This ingenious lady made ſuch a ſurprizing progreſs in the Latin and Greek tongues, under the tuition of Mr. Fox the Martyrologiſt, that we are aſſured by Mr. Samuel Fox in the life of his father *, that her ſkill in thoſe languages was ſuch, that ſhe might well ſtand in competition with the greateſt men of that age. The latter part of her life was rendered very unhappy by the indiſcretion of her huſband, who being forgetful of his duty to his Prince, engaged himſelf in an inſurrection in the North, An. 1569. For which rebellion he was by Parliament adjudged a traytor, and had his goods and lands confiſcated, (1570) and was himſelf to have ſuffered death, had he not fled beyond ſea, where he lived long after, in a very poor and miſerable condition; dying abroad in an advanced age.

ELIZABETH DANCY.

ELIZABETH DANCY was the ſecond daughter of Sir Thomas More, Lord High-Chancellor of England, and of Jane his wife; and was born in London, An. 1509. She was educated in the learned languages, and moſt of the ſciences, by thoſe great maſters already mentioned in the memoirs of her ſiſter Mrs. Roper, in which ſhe was a very great proficient. She correſponded with Eraſmus, who applauds her for her pure Latin ſtyle, and genteel way of writing. She was married when very young to Mr. Dancy, the ſon and heir of Sir John Dancy †. What ſhe wrote, or when ſhe died I never could learn. Dr. Thomas Stapleton ‡ tells us that he had ſeen an apology of Sir Thomas More's to the Univerſity of Oxford, tranſlated into Latin by one of his daughters, and turned into Engliſh again by another. But as he does not favour us with their names, I am at a loſs which of them to aſcribe it to. We are likewiſe informed that one of theſe gentlewomen tranſlated into Engliſh a Latin paraphraſe upon the Lord's Prayer ‖. Biſhop Tanner in his *Bibliotheca* attributes it to Mrs. Roper, *Sed quære.*

* Prefixed to the firſt volume of the Acts and Monuments of the Church.
† More's life of Sir Thomas More, p. 48.
‡ More's life, &c. p. 123.
‖ Vide the Engliſh tranſlation of Eraſmus's Comment on the Creed, printed by Redman. Fol. 175.

CECILIA

CECILIA HERON.

CECILIA HERON, the third and youngeſt daughter of Sir Thomas More, was born in London, A. D. 1510. She was educated in almoſt all kinds of learning in her father's houſe, by the above-mentioned maſters, in which ſhe made a very conſiderable progreſs. She was a perfect miſtreſs of the Latin tongue, which ſhe wrote with great purity; for which ſhe is much commended by Eraſmus, with whom ſhe correſponded. She was married when very young to Gyles Heron of Shakelwel in the county of Middleſex, Eſq;

MARGARET CLEMENT.

MARGARET CLEMENT, an ingenious kinſwoman of Sir Thomas More's, was born A. D. 1508; ſhe was a domeſtic of Sir Thomas's from her childhood, where ſhe was carefully educated with his daughters in the learned languages, and in almoſt all the liberal ſciences, in which ſhe ſeems to have made a great progreſs. She correſponded with the celebrated Eraſmus, who commends her epiſtles for their good ſenſe and chaſte Latin. Mr. Thomas More who wrote the life of his great-grandfather Sir Thomas, makes honourable mention of her, and ſtiles her a ſingular learned woman *. She was a great admirer of Sir Thomas's exemplary virtues, and uſed to report, that ſhe had frequently committed faults deſignedly, purely to hear Sir Thomas chide her, he did it with ſuch gravity, ſuch moderation, ſuch love and compaſſion. She very carefully kept and preſerved the ſhirt † wherein Sir Thomas ſuffered, all ſtained with his blood: and alſo his ſhirt of hair. About the year 1531, ſhe was married to her learned tutor Dr. John Clement, whoſe nuptials were celebrated in the following copy of Latin verſes, compoſed by our famous Antiquarian poet Mr. John Leland ‡.

* Life of Sir Thomas More, p. 81.
† Ibid. p. 358.
‡ John Leland in Encom. Troph. Epithalamiis, &c, p. 38.

EPITHALAMIUM

JO. CLEMENTIS MEDICI & MARGARETÆ.

Muſæ purpureis novem revinctæ
Sertis, nunc Helicone cur relicto
Huc tendant, lepidos modos canentes:
Cur junctis manibus levem choream,
Tam præter ſolitum colant, venuſta
Die quæſo ſoror O! mihi Thalia.

THALIA.

Hæc lux, quæ roſea lampade panditur,
Clementi niveam jungit amiculam,
Et dat conjugii ſidere fauſtulo
Pulchri primitias ſacras.
Græcis litterulis vir nitet undique,
Conjux eloquio prænitet Italo,
Hinc feſtus properat Pieridum chorus
Ut dulces decorant thoros.

EUPHROSYNE.

Splendidam lucem celebremus ergo,
Sedulâ curâ niveæ Sorores:
Illitas dextris faculas tenentes
Sulphure vivo,
Virgines et nunc alacres amœnæ
Incolas Cyrrhæ comitemur almas,
Vocibus belle reſonis canentes
Carmina læta.

AGLAIA.

Huc Hymenæe veni, croceâ redimite tiara,
Et grato faveas ignibus ore novis.
Lucida felici veniat fax, omine quæſo,
Aſſuetaſque preces die Hymenæe tuas.
Candida nam docto Clementi jungitur uxor,
Margaris, inſigni virgo decore nitens.

Thus

Thus tranſlated into Engliſh.

The EPITHALAMIUM on JO. CLEMENT and MARGARET his Wife:

Beauteous Thalia, tell me, pray,
What makes the ſacred nine to-day
Hither advance from Helicon,
Each with their purple garlands on?
What is the cauſe, they joyful ſing,
And hand-in-hand dance in a ring;
So charming and ſo new a thing?

THALIA.

This morn, which bright and lovely roſe,
Joins Clement to his beauteous ſpouſe;
Gives with a planet fortunate
An eſſay of their happy ſtate.
None drew from Greece more ſkill than He,
And none from Latium more than She.
Hence 'tis the joyful muſes throng
To grace them with a bridal ſong.

EUPHROSYNE.

This joyous morn then; ſiſters fair,
Let's celebrate with utmoſt care;
Let torches in our hand to day,
Their bright, their living fires diſplay.
Let us attend the chearful train
Of nymphs, that near Parnaſſus reign;
And with harmonious voices vie
In making joyful melody.

AGLAIA.

Hither, O Hymen, come! and round thy head
Thy fragrant flow'ry chaplet ſpread;
And with thy gracious bleſſing deign t'approve
The preſent ſcene of mutual love.
May the bright torch propitious ſhine, I pray;
Hymen! thy wonted off'ring pay:
For Clement and his Marg'ret wedded are,
As learned he, as ſhe is fair.

Mrs.

Mrs. Clement had one daughter named Winefrid, on whoſe education ſhe beſtowed the ſame care as had been taken of her own. Mr. Anthony à Wood ſtiles her an ingenious and learned woman, and ſays that ſhe was married to Mr. William Raſtall (nephew to Sir Thomas More) a celebrated writer, and the moſt eminent lawyer of his time.

Dr. Clement with his learned conſort, left England for the ſake of religion, and ſettled at Mechlin in Brabant, where ſhe died * July the 6th, 1570, in the 63d year of her age: and was buried near to the tabernacle in St. Rumbold's church there.

MARY ROPER.

MARY ROPER, the youngeſt daughter of Margaret Roper. This much admired lady had all imaginable care taken of her education, and ſhe made ſuch a uſe of it as to appear altogether worthy of ſuch a mother. Beſides the above-mentioned tutors Dr. Cole and Dr. Chriſtopherſon, ſhe had that noted Grecian Mr. John Morwen † for her preceptor; under whoſe happy inſtructions ſhe became a perfect miſtreſs of the Greek and Latin tongues: in both which languages ſhe wrote ſeveral orations; which were ſo much admired by her tutor Mr. Morwen, that he tranſlated many of them into Engliſh.

She tranſlated her mother's Latin Verſion of Euſebius's church hiſtory into Engliſh; which ſhe dedicated to Queen Mary. Alſo part of her grandfather Sir Thomas More's Latin expoſition of the paſſion of our Saviour; in which, ſhe imitated Sir Thomas's ſtile ſo exactly, that Mr. More tells us, it may ſeem originally to have been written by Sir Thomas himſelf. Mr. Roger Aſcham ſtiles this learned lady an eminent ornament of her ſex, and of Queen Mary's court: ſhe being one of the gentlewomen, (ſo they were then called) of Queen Mary's privy chamber. She was firſt married to Mr. Stephen Clarke ‡, and afterwards to Mr. James Baſſet.

* Vide Mr. Anth. a Wood's Ath. Oxon. vol. 1. fol. 175.
† Wood's Athenæ Oxon. laſt Edit. vol. 1. Col 82.
‡ Mr. More calls her Sir Thomas More's Niece. And Mr. Lewis in his Edition of Roper's Life of Sir Thomas, page 176, mentions her as Sir Thomas More's Daughter.

MARGARET

MARGARET ASCHAM.

MARGARET ASCHAM, wife of the celebrated Mr. Roger Aſcham, preceptor to the moſt illuſtrious Queen Elizabeth, deſerves to be remembered among the learned and ingenious of the fair ſex, ſince the preſervation of her huſband's book entitled the *School-maſter*, &c. is owing to her care. She wrote an epiſtle dedicatory to the honourable Sir William Cecill, Knight, &c. which ſhe prefixed to this excellent performance, and publiſhed it in quarto at London, 1570. It was afterwards printed at the ſame place Anno 1589. And has been lately reprinted with *explanatory notes*, &c. by the Rev. Mr. James Upton, A. M. Rector of Brimpton in Somerſetſhire, and late fellow of king's college in Cambridge, London, 1711.

Mrs. Aſcham's maiden name was How. She was married to Mr. Aſcham A. D. 1554, to whom ſhe brought a conſiderable fortune. When ſhe died, or whether ſhe did any thing more towards the advancement of learning I know not: but it is very probable that ſhe lies buried with Mr. Aſcham in the church of St. Sepulchre without Newgate, London.

MARY QUEEN of SCOTLAND.

MARY, Queen of Scotland, has been the ſubject of ſo much diſcourſe, and has been ſo highly celebrated for her learning, wit and beauty throughout Europe, that I muſt not omit her in this catalogue, notwithſtanding I can ſay but little in relation to her literary character; for the many writers of her hiſtory have been ſo full in their accounts of her misfortunes and tragical end, and ſo warmly engaged either in heightening or depreſſing her reputation in regard to her conduct in life, that they have almoſt all forgot to tranſmit to poſterity an account of her education, and what part ſhe bore in the republic of letters. The limits of this deſign will not permit me to give a detail of the former part of her character, and of the latter I can only give a few hints.

She was born on the eighth day of December, in the year 1542, and was the daughter and heir of James the

Vth. King of Scots, by Mary of Lorraine, his ſecond Queen, and Dowager of Longueville. She was not eight days old when her father died; whereupon enſued great animoſities among the nobility, who ſhould have the adminiſtration of publick affairs, and the guardianſhip of the young Queen. But after many debates it was at laſt judged to belong of right to the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate deſcent, and the firſt peer of Scotland. Whereupon by the unanimous conſent and decree of the nobility and people, he was choſen governor of the kingdom, and guardian of the Queen; who in the mean time remained with her mother in the royal palace of Linlithgow.

Great ſuit being made by King Henry the VIIIth. in the behalf of his ſon Edward, for this princeſs in her childhood; at laſt, it was agreed between the chief peers of both kingdoms, that ſhe ſhould be given in marriage to that prince; which being refuſed afterwards by her governor, occaſioned the famous battle of Muſſelburgh. Upon the defeat of the Scots at this battle, ſhe was conveyed by the Queen-mother into the Iſle of Inchemahom, where ſhe firſt laid the foundation of her knowledge in the Latin, French, Spaniſh and Italian tongues; in which ſhe afterwards arrived at ſo great perfection, that few were found to equal her in any of them, and none ſuperior in them all *.

The Queen-mother being inclined to the intereſt of France, by her care, the young Queen at the age of ſix years, or thereabouts, was ſent thither in the gallies of Villagagnon, a knight of Rhodes, appointed by the French King unto this ſervice. In which voyage by the weſt ſeas (for in the other paſſage near the ſtraits of Calis, the Engliſh had laid a ſtrong navy to intercept her) ſhe hardly eſcaped drowning by means of a ſtorm that happened near the coaſt of Little Britain in France, where ſhe afterwards landed †. From thence ſhe was conveyed unto the court, and having tarried there a few days with the King and Queen, ſhe was ſent to a monaſtery, where were educated the daughters of the chief nobility of the kingdom; and here ſhe ſpent her time with ſo much pleaſure and ſatisfaction, that ſhe ſeemed as if formed for a monaſtick life. She was conſtant in all the offices of devotion, and ſo ſtrictly obſervant of the directions that were laid before her for the conduct of life, and regulation of her manners, that ſhe drew upon her the admira-

* Vid. Dr. Jebb's life of Mary Queen of Scots, p. 18.
† See Mr. Udall's preface to his life of Mary Queen of Scots.

tion

tion of all who beheld her. Upon her return to the court, she selected for her companions such as had distinguished themselves by some extraordinary pre-eminence of virtue. She placed much of her study in learning the modern languages, and to these she added the Latin, which she understood to such a degree of perfection, that she spoke an oration of her own composition, in that language, in the great Guard-room at the louvre before the Royal Family and nobility of France *. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself; and her compositions were valued much by Monsieur Ronsard †, who was himself at that time esteemed an eminent poet.

A very moderate share of such accomplishments in a sovereign princess is sure to be not only celebrated, but greatly magnified by the Poets of the age. But this Queen's attainments are as well attested by historians, as they are commended by poetic writers. And doubtless the famous Bishop Atterbury, in his alteration of the four last lines in Buchanan's dedication of a Latin translation of the Psalms, thought he made her a more just, as well as a more elegant compliment when in their stead he (is said to have) substituted these which follow.

Quod si culta parum, si sint incondita; nostri
Scilicet Ingenii est, non ea Culpa Loci:
Posse etiam hic nasci, quæ sunt pulcherrima; spondent
E Vultu & Genio Scotica Terra tuo.

She had a good taste for musick ‡, and played well upon several instruments; was a fine dancer, and sat a horse gracefully: but these last accomplishments she pursued rather out of necessity than choice; and when she followed most her own inclinations, she would be employed amongst her women in needle-work. An impalement of the arms of France and Scotland are embroidered under an imperial crown, on the valence of the canopy in the presence chamber at White-Hall, much of which is said to be of her own handy work §. Accomplishments so extraordinary, and so various, are seldom to be found in any one person: but with what vast ad-

* Vid. Monsieur Rapin's preface to his *Comparison between Thucidides and Livy*.

† *Memoirs de* Brantome, page 110.

‡ Vid. *Vita* Mariæ Stuartæ *Scotiæ Reginæ, Dotariæ, Galliæ, Angliæ, & Hiberniæ, Hæredis*; *Scriptore* Georgio Conæo *Scoto*. p. 26, 27.

§ Sandford's *Genealogical Hist.* &c. page 529.

vantage

vantage muſt they have appeared in a princeſs, whoſe perſon was extremely beautiful; and in whoſe countenance was a majeſty intermixed with ſuch ſweetneſs as engaged the admiration of all that ſaw her *.

No wonder then that a crown ſet upon the head of ſo complete a princeſs, appeared ſo amiable to King Henry the IId. of France and his Queen, as to make them exceedingly deſirous of marrying her to the Dauphin; which they ſoon accompliſhed; for on the 20th of April, in the year 1558, the nuptials were ſolemnized with all imaginable pomp and magnificence in the church of Noſtre Dame in Paris, to the inexpreſſible pleaſure of the Dauphin, who might juſtly think himſelf the moſt happy prince in the world; for, to the above-mentioned excellencies, ſhe added that of the ſtricteſt obedience, and moſt obliging behaviour towards her huſband; obſerving all the connubial duties with ſuch a peculiar ſweetneſs of temper, and incomparable addreſs, as not only endeared her to him, but was admired by all who had opportunity of obſerving it. But this happy marriage was but of a ſhort duration, he being violently ſeized with a catarrh in his ear, died of it without iſſue on the 5th of December, 1560, leaving this his diſconſolate Queen ſo oppreſſed with ſorrow, that neither the endearing friendſhip of her kindred and allies, nor the charms of the French court could detain her there, ſhe being fully determined to return to her native country.

She had not been long in Scotland before propoſals were ſent to her to marry with Charles Archduke of Auſtria. But Queen Elizabeth making herſelf a kind of arbitratreſs in thoſe affairs, deſired ſhe would not marry with any foreign Prince, but to make choice of an huſband out of her own Nobility; and recommended to her either the Earl of Leiceſter, or the Lord Darnley; threatening her upon refuſal, to deprive her of the ſucceſſion to the crown of England. Being thus overawed by Queen Elizabeth, and not a little pleaſed with the young Nobleman himſelf, who was a perſon of exquiſite beauty; ſhe conſented (perhaps a little too haſtily) to marry her couſin Henry Stuart Lord Darnley, ſon and heir of Matthew, Earl of Lenox. And having created him Earl of Roſs, and Duke of Rotherſay, July 28th, 1565, he was on the ſame day proclaimed King at the market croſs in Edinburgh, and on the morrow was married to the Queen in the Royal Chapel at Holyrood-houſe. By this

* Vid. *Memoirs de* Brantome, p. 3. Dr. Jebb's life of Mary Queen of Scots, pages 21, 22, 23, and Melvil's Memoirs, p. 50.

huſband

huſband ſhe had one ſon, born in the caſtle of Edinburgh, June 19, 1566, he was afterwards James the VIth. of Scotland, and firſt of England. This unfortunate nobleman being murdered in a moſt barbarous manner by the inſtigation and procurement of the Earls of Murrey and Moreton in the beginning of February, 1567, ſhe was married again on the 15th of May, the ſame year, to John Hepborne Earl of Bothwell, a man of an ambitious temper and diſſolute life. From which time a ſeries of infelicities attended her to the end of her life. The different views and intereſts of the nobility, clergy and gentry, in regard to religious and political affairs, had ſo diſunited the kingdom, and occaſioned ſuch inteſtine broils and diſſentions, that all things appeared in the greateſt diſorder and confuſion. Loyalty and obedience to princes ſoon came to be neglected, and ſoon after to be ſet at nought, and the royal authority, inſtead of being honoured and obeyed, met with nothing but abuſes and contempt. The Earl of Bothwell was forced to fly into Denmark to ſave his life. The Queen was ſeized; carried priſoner to Lochlevyn; and was treated on the road with ſuch ſcorn and contempt, as her own perſonal dignity might ſufficiently have ſecured her from; though that indeed was greatly obſcured: for ſhe was put into very mean apparel; and when the inhabitants of the town came out to meet her ſhe made a moſt diſgraceful figure, being covered with duſt and tears. She was conveyed to the provoſt's lodgings, and committed to the care of Murrey's mother, who had been concubine to King James the Vth. and whoſe matchleſs impudence and inſults added much to her affliction.

When Queen Elizabeth heard of thoſe inſolencies, ſhe ſeemed fired with indignation at it; and ſent Sir Nicholas Throckmorton into Scotland to expoſtulate with the conſpirators for this barbarous treatment of their Queen; and to conſult by what means ſhe might be reſtored to her liberty. But when he came into Scotland he found the confederates more inſolent than report had made them: and after many hearings and warm debates he returned without being able to procure any ſatisfaction, or doing any thing conſiderable for the relief of the diſtreſſed Queen.

Having been detained a priſoner at Lochlevyn eleven months, and moſt inhumanly forced to comply with many unreaſonable demands, highly detrimental to her honour and intereſt, ſhe made her eſcape (the 2d of May, 1568) from thence to Hamilton Caſtle, whereupon the evidence of Robert Melvyn and others, in an aſſembly of many of the nobility,

bility, there was drawn a ſentence declaratory, that the grant extorted from her majeſty in priſon, (which is *juſtus metus)* was actually void from the beginning; upon which, ſuch great numbers of people came in to her aſſiſtance, that within two or three days ſhe had got an army of at leaſt ſix thouſand. On the other ſide Murrey with great expedition made all imaginable preparations to attack the Queen's forces before they became too formidable: and when they joined battle, her majeſty's army unhappily conſiſting of raw ſoldiers, were ſoon defeated, and ſhe obliged to ſave herſelf by flight; travelling in one day ſixty miles, to the houſe of Maxwell Lord Herris. From thence ſhe diſpatched John Beton to Queen Elizabeth, with a diamond which ſhe had formerly received from her, as a pledge of mutual amity; ſignifying that ſhe would come into England and beg her aſſiſtance, if her rebellious ſubjects continued to perſecute her any farther. Queen Elizabeth returned her a very kind anſwer, with large promiſes of doing her the moſt friendly offices. But before the meſſenger came back, ſhe, rejecting the advice of her friends, found means to convey herſelf with the Lords Herris, Flemming and others into England, landing May 17th, at Workington in Cumberland, near to the mouth of the river Derwent: and on the ſame day wrote letters in the French tongue with her own hand to Queen Elizabeth, in which ſhe gave her a long detail of her misfortunes, deſiring her protection and aid againſt her rebellious ſubjects. Queen Elizabeth, in her letters by Sir Francis Knowles and others, comforted her, and promiſed to protect her according to the equity of her cauſe; and under pretence of greater ſecurity, commanded that ſhe ſhould be carried to Carliſle. Now the unfortunate Queen began to perceive her own error in not following the advice of her friends. Her apprehenſion of this miſtake, perhaps ſhe may be juſtly thought to have intimated in applying to herſelf, with ſome alteration, a Latin diſtich which we meet with in the fragments of Cæſar, which ſhe wrote with her own hand on a pane of glaſs at Buxton-Well.

Buxtona, quæ calidæ celebraris * nomine Lymphæ,
Forte mihi poſthac non adeunda, Vale.

Buxton, whoſe fame thy bath ſhall ever tell,
Whom I perhaps, ſhall ſee no more, farewell.

* So it is in the glaſs I had in my hand, ſays Dr. Fuller (Church Hiſtory, Cent. 16. Lib. 9. p. 181.) though it be celebrabere in Camden's Britannia in Derbyſhire.

She

She was not indeed ſo fully convinced of this fatal miſtake, as when ſhe wrote theſe two lines in a window at Fotheringhay caſtle.

From the top of all my truſt,
Miſhap has laid me in the duſt.

England, as an uſeful author obſerves *, inſtead of being a ſanctuary to the diſtreſſed Queen, became only a change of air; but not from confinement to liberty; for being denied acceſs to Queen Elizabeth, and toſſed from one priſon to another for the ſpace of about eighteen years, in which ſhe had often ſtruggled for liberty, that tragical ſcene of her life which was begun in Scotland was here brought to a concluſion by the cruel ſtroke of the axe.

Sentence being paſſed, and the warrant ſigned for her execution, notice was given her on the 5th of February that ſhe muſt die on the morrow: ſhe received the meſſage with great calmneſs; and with a remarkable reſolution and preſence of mind, inſtantly begun to ſettle her affairs, and to make due preparation for this grand event. She ordered her ſupper to be haſtened, of which ſhe eat ſparingly; and obſerving her ſervants to weep, ſhe comforted them with ſurprizing alacrity, and towards the end of ſupper, ſhe drank to them all; and they all pledged her on their knees in their order, mingling their tears with the wine. After ſupper ſhe read over her will †, and the inventory of her goods and moveables, and wrote on them the names of thoſe to whom ſhe had appointed them; and to ſome ſhe gave money with her own hand. She wrote unto her confeſſor, to pray unto God for her: and ſhe alſo wrote letters of recommendation unto the French King, and to the duke of Guiſe for her ſervants. She went to bed at her uſual time, and ſlept ſome hours; being awaked, ſhe ſpent the reſt of the night in prayer. The fatal day beginning to break, ſhe clothed herſelf as ſhe uſed to be on feſtival days, and calling her ſervants together, read over her will, and requeſted them to

* Sanford in his Genealogical Hiſtory, &c. p. 532.

† In the life of Cardinal Laurea, written by the abbot of Pignerol, p. 77, it is obſerved, that in the will of Mary Queen of Scots, which ſhe wrote with her own hand the day before ſhe was beheaded.——"She expreſſed her zeal for the "catholick religion; and provided, that if the prince, her ſon, did not renounce "the falſe and heretical perſwaſion which he had drunk in, the inheritance of "the crown of England ſhould never deſcend to him; but ſhould devolve from "him, to Philip King of Spain." Vid. Bp. Burnet's Hiſtory of the Reformation, part the third, p. 327. And the Collection of Records at the end of it, No. 94. page 366.

take in good part the legacies ſhe had given them, ſince ſhe had it not in her power to give more: and then devoting herſelf intirely to God, did with great humility beſeech him to give her his grace and favour; continuing her devotions with ſighs and tears, until Thomas Andrews ſheriff of the county came and told her that ſhe was to come forth. When ſhe came forth, ſhe was attended by Melvin her ſteward, who bore up her train, Burgoine her phyſician, her apothecary, and chirurgeon, and two maids. She appeared with great majeſty, modeſty and chearfulneſs of countenance. "She was (ſaith an eye witneſs, whoſe account of "her perſon and behaviour in her laſt moments I here tran-"ſcribe *,) of ſtature tall, of body corpulent, round ſhoul-"dered, of face fat and broad, double chinned, and hazel "eyed; borrowed hair, a bourne. Her attire was this, on "her head ſhe had a dreſſing of lawne edged with bone lace, "a pomander chaine, and an *Agnus Dei* about her neck, a "crucifix in her hand, a pair of beads at her girdle, with "a golden croſs at the end of them; a vail of lawne faſ-"tened to the caule bowed out with wyre and edged round "about with bone lace. Her gown was of black ſattin, "printed, with a train, and long ſleeves to the ground, ſet "with acorne buttons of jett, trimmed with pearl, and "ſhort ſleeves of black ſattin cutt, with a pair of ſleeves of "purple velvet, whole under them: her kertle whole of "crimſon ſattin, and her petticoat ſkirte of crimſon velvet, "her ſhoes of Spaniſh leather, the rough ſide outward, a "a pair of green ſilk garters; her nether ſtockings worſted, "coloured, watched, clocked with ſilver, and edged on the "top with ſilver, and next her legs a paire of Jerſey hoſe "white.

"Then the two executioners kneeled down unto her and "deſired her to forgive them her death, ſhe anſwered I for-"give you with all my heart: for I hope this day ſhall give "an end to all my troubles. Then they with her two wo-"men helping her up, began to diſrobe her, and then ſhe "laid her crucifix upon the ſtoole. One of the execution-"ers took from her neck her *Agnus Dei*, then ſhe began to "lay hold of it ſaying, ſhe would give it to one of her "women, and withal told the executioner, that he ſhould

* From a MS. in Mr. Aſhmole's ſtudy, No. 781, intitled, A true declaration of the execution of Mary the late Queen of Scots, within the caſtle of Fotheringhay, 8th Feb. 1586. Addreſſed to the right honourable Sir William Cecill, Kt. Lord Burleigh, Lord High Treaſurer of England. This account is dated Feb. 13th, 1586. And concludes "Your ho. in all humble ſervice to command, R. W."

" have money for it. Then ſhe ſuffered them with her two
" women to take of the chain of pomander beades and all
" other apparell, and then with a kind of gladneſs and
" ſmiling ſhe began to make herſelf unready, putting on a
" pair of ſleeves with her own hands, (which the two exe-
" cutioners had before rudely pulled off,) and that with
" ſuch ſpeed, as if ſhe longed to have been gone out of this
" world: during all theſe actions of diſrobing of the ſaid
" Queen, ſhe never altred her countenance, but ſmilinge
" as it were at it, ſaid *ſhe never had ſuch grooms before* to make
" her unreddy, nor never did of her cloaths before ſuch a
" company. At length ſhe being unattired and unappa-
" relled of ſuch and ſo much of her attire and apparell as
" was convenient, ſaving her petticoat and kirtle, her two
" women looking upon her, burſt out in a very great ſkreak-
" ing, crying and lamentation, and when their ſkreaking
" began to decline, they croſſed themſelves and prayed in
" latin. Then the ſaid Queen turning herſelf to them,
" and ſeeing them in ſuch a mournfull and lamentable plight,
" embraced them, and ſaid theſe words in French, *ne cry*
" *vous jay prome pur vous*, and ſo croſſed and kiſſed them,
" and bad them pray for her, and not be ſo mournfful, for,
" ſaid ſhe, this day I truſt ſhall end your miſtreſs's troubles.
" Then with a ſmiling countenance, ſhe turned herſelf to
" her men-ſervants, Melvine and the reſt ſtanding upon a
" bench near the ſkaffold, who were ſometimes weeping,
" ſometimes crying out aloud, and continually croſſing
" themſelves and praying in latin. And the ſaid Queen
" (thus turned unto them) did herſelf likewiſe croſs them
" and bade them farewell, and prayed them to pray for her
" even to the laſt hour. This done, one of her women
" having a *Corpus Chriſti Cloth* lapped it up three corner
" wiſe, kiſſed it, and put it over the face of her Queen and
" Miſtreſs, and pinned it faſt on the carole of her head.
" Then they two mournfully departed from her; and then
" the ſaid Queen kneeled down upon the cuſhion, at which
" time verie reſolutely, and without any token of the fear
" of death, ſhe ſpake aloud this pſalm in latin, *In te Dñe*
" *Confido, &c.* Then groping for the block, ſhe laid down her
" head, putting her chain over her back with both her hands,
" which holding there ſtill, had been cutt off, had they not
" been eſpied. Then ſhe laid herſelf upon the block moſt
" quietly, and ſtretching out her arms and legges cried out,
" *In manus tuas, Dñe* three or four times. At laſt whilſt
" one of the executioners held her ſtraitly with one of
" his hands, the other gave her two ſtroks with an axe

" before he did cut off her head, and yet left a griſtle be-
" hind.' At which time ſhe made very ſmall noiſe, and
" ſtirred not any part of herſelf from the place where ſhe
" lay. Then the executioner, which cut off her head,
" lifted it up and bad God ſave the Queen. Then her
" dreſſing of lawne fell from her head, which appeared
" as if ſhe had been ſeventy years old, polled very ſhort,
" her face being in a moment ſo much altered from the form
" which ſhe had when ſhe was alive, as few could remember
" her by her dead face. Her lippes ſtirred up and down al-
" moſt a quarter of an hour after her head was cut off."

The executioners were diſmiſſed with fees; not having any thing that was hers: for we are told * that all her apparel was burnt. Her body with the head, was conveyed into the great chamber, where it was embalmed, and lay until its interment.

Upon Tueſday, being the 1ſt of Auguſt, were the funerals appointed to be celebrated for her majeſty, in the cathedral church of Peterborough, and accordingly there were ſent thither from the court, the Queen's houſhold officers, to make preparation for the diet, Mr. Dorrel, and Mr. Cox; for the funeral offices, Mr. Forteſcue maſter of the great wardrobe: the heralds came down three or four days before, and appointed (together with the Biſhop and Dean) the place for the body to be interred: this was oppoſite to the burying place of Queen Katherine, near to the tomb of John the laſt abbot, and firſt Biſhop of that church. There was a rich herſe erected above the firſt ſtep of the quire, near to the place of the burial, and the whole quire and church were hanged with black. Upon Sunday at night, the 30th of July, the body was brought by torch light from the caſtle of Fotheringhay by Garter king at arms and other heralds, with ſome number of horſe, in a chariot made on purpoſe, covered with black velvet, and adorned with her enſigns accordingly, between one and two of the clock in the night: where attended for it before the church, the Biſhop of Peterborough, and the Dean of the cathedral church, the maſter of the wardrobe, Clarentius, king at arms, and divers, as well of her majeſty's ſervants, as other perſons. There came with the body ſix of the Scottiſh train, as Melvin, the maſter of the houſhold, and her phyſician, and others; the body with the cloſures weighed nine hundred weight, which being carried and attended orderly by the

* Vid. Howe's Edition of Stowe's Summary, London, 1608, page 459.

ſaid

ſaid perſons, was committed to the ground in the vault appointed, and immediately the vault was covered, excepting a ſmall hole left open for the ſtaves to be broken into. There was at that time not any of the offices of the church ſervice performed, it being judged by all preſent, as well Scots as others, that it would be more properly done on the day and time of ſolemnity. Upon Monday in the afternoon, came to Peterborough, all the lords and ladies, and other aſſiſtants appointed, and at the biſhop's Palace was prepared a great ſupper for them, where all at one table ſupped in the great chamber, being hanged with black, where was a ſtate ſet on the right ſide thereof, of purple velvet. Upon Tueſday morning, the chief mourners, lords and ladies, and other aſſiſtants being ready, about ten of the clock they marched from the hall of the biſhop's Palace in the following order.

The Counteſs of Bedford chief mourner.

The Earl of Rutland.
The Earl of Lincoln.
The Counteſs of Rutland.
The Counteſs of Lincoln.
L. Dudley, L. Chamberlain.
L. S. John of Baſing L. Stew.
L. Willoughby of Parham.
L. Compton.
L. Mordant.
The Dean of Peterburgh.
Lady Mordant.
L. Talbot.
L. Dudley.
L. St. John of Baſing.
L. St. John of Bletſhoe.
L. Mary Savil.
L. Cecil.
L. Montague.
Lady Noel.
Lady Mannors.
Mrs. Allington as a Lady.
Eight Scottiſh Gentlewomen.
Sir Thomas Cecil.
Sir Thomas Mannors.
Sir Edward Montague.
Sir George Haſtings.
Sir Richard Knightley.
Sir Andrew Nowel.
Sir George Savil.
Sir James Harrington.
Mr. John Mannors as a Kt.
Eighteen Scottiſh Gentlemen.
Divers Eſqrs. with Gentlemen.
Two Kings at Arms. } Garter. Clarentius.
Five Heralds at Arms.
An hundred poor Women.

The ſolemnity being ſettled, the probendaries, and the quire, who received them at the church door ſung an anthem, the Scots, all excepting Mr. Melvin, departed, and would not tarry at ſermon or ceremonies. The biſhop of Lincoln preached out of pſalm xxxix. v. 5, 6, 7. Lord let me know my end, &c. Who ſhall gather them, &c. In the prayer when he gave thanks for ſuch as were tranſlated

out of this vale of miſery, he uſed theſe words. "Let us "give thanks for the happy diſſolution of the high and "mighty Princeſs Mary, late Queen of Scotland, and "Dowager of France, whoſe life and death, at this "time, I have not much to ſay, becauſe I was not ac- "quainted with the one, neither was I preſent at the other; "I will not enter into judgment further, but becauſe it "hath been ſignified unto me that ſhe truſted to be ſaved by "the blood of Chriſt, we muſt hope well of her ſalvation: "for as father Luther was wont to ſay, many one that liv- "eth a papiſt, dieth a proteſtant." In the diſcourſe of his text he only dealt with the general doctrine of the vanity of all fleſh. The ſermon ended, the offering of the chief mourner and hatchments were received by the biſhop of Peterborough, and the offerings of the reſt, by the dean, which ended, the mourners departed. The ceremony of burial was performed by the Dean, the officers breaking their ſtaves, and caſting them into the vault upon the coffin: and ſo they departed to the Biſhop's houſe, where was a great feaſt appointed. The concourſe of people was of many thouſands, and after dinner the nobles departed away every one towards his own home *.

The remains of this unfortunate Queen having reſted in this place twenty-five years, it was by order of her ſon King James taken up the 11th of October, 1612, and was reinterred in King Henry the VIIth's chapel in the Abby church at Weſtminſter; where he erected a magnificent monument to her memory; with her image of the fineſt marble in full proportion in her royal robes, upon a pedeſtal of curious workmanſhip, under a beautiful canopy, ſupported by eight columns of white and black marble, viz. four at the weſt, and as many at the eaſt-end, of the Corinthian order, the pedeſtals and capitals gilt, and the frize adorned with ſeveral coats of arms. And on the ſouth ſide the following inſcription.

D. O. M.

Bonæ Memoriæ

Et Spei Æternæ

Mariæ Stuartæ Scotorum Reginæ, Franciæ Dotariæ, Jacobi V. Scotorum Regis filiæ et hæredis unicæ, Henrici

* Vid. Gunton's hiſtory of the cathedral church of Peterborough, pages 74, 75, &c.

VII.

VII. Angl. Regis, ex Margareta majori natu filia (Jacobo IVth. Regi Scotorum Matrimonio copulata,) Proneptis, Edwardi IVth. Angl. Regis ex Elizabetha, filiarum ſuarum natu maxima, Abneptis, Franciſci II. Gallorum R. Conjugis, Coronæ Angl. dum vixit, certæ, & indubitatæ hæredis, & Jacobi magnæ Britanniæ Monarchæ potentiſſimi, matris.

Stirpe verè Regiâ, & antiquiſſimâ prognata erat, maximi totius Europæ principibus agnatione & cognatione conjuncta, & exquiſitiſſimis animi & corporis dotibus & ornamentis cumulatiſſima. Verùm ut ſunt variæ rerum humanarum vices, poſtquam annos plus minus viginti, in cuſtodia detenta, fortiter, & ſtrenuè, (ſed fruſtrà) cum malevolorum obtrectationibus, timidorum ſuſpitionibus, & inimicorum capitalium inſidiis conflictata eſſet, tandem inaudito & infeſto Regibus exemplo, ſecuri percutitur.

Et contempto mundo, devicta morte, laſſato carnifice, Chriſto Servatori animæ ſalutem, Jacobo filio ſpem Regni, & Poſteritatis, & univerſis cædis infauſtæ ſpectatoribus exemplum patientiæ commendans, pie, patienter, intrepidè cervicem Regiam, ſecuri maledictæ ſubjecit, & vitæ caducæ ſortem, cum cœlcitis regni perennitate commutavit,

Ult. Idus Februarii.

Anno Chriſti M. D. LXXXVII.

Ætatis XXXXVI.

Si generis ſplendor raræ ſi gratia formæ
  Probri neſcia mens, inviolata fides,
Pectoris * invicti robur, Sapientia, candor,
  Nixaque ſolantis ſpes pietate Dei:
Si morum probitas, duri patientia fræni,
  Majeſtas, bonitas, pura, benigna manus,
Pallida fortunæ poſſint vitare tonantis
  Fulmina, quæ montes templaque ſancta petunt:
Non præmatura fatorum ſorte periſſet,
  Nec fleret mœſtis triſtis Imago genis.

Jure Scotos, Thalamo Francos, ſpe poſſidet Anglos,
  Triplice ſic triplex jure corona beat.
Fœlix, heu nimium fœlix ſi turbine pulſa
  Vicinam ſero conciliaſſet opem.

* Sandford reads Hectoris.

Sed cadit ut terram teneat, nunc morte triumphat,
Fructibus ut ſua ſtirps, pullulet inde novis.
Victa nequit vinci, nec carcere clauſa teneri
Non occiſa mori, ſed neque capta capi,
Sic vitis ſucciſa gemit fœcundior uvis,
Sculptaque purpureo gemma decore micat.
Obruta frugifero ſenſim ſic ceſpite ſurgunt
Semina, per multos quæ latuere dies.
Sanguine ſancivit fœdus cum plebe Jehova,
Sanguine placabant numina ſancta patres.
Sanguine conſperſi quos præterit ira penates;
Sanguine ſignata eſt, quæ modo cedit humus.
Parce Deus, ſatis eſt, infandos ſiſte dolores,
Inter funeſtos pervolet illa dies.
Sit Reges mactare nefas, ut ſanguine poſthac
Purpureo nunquam terra Britanna ſluat.
Exemplum pereat cæſæ cum vulnere chriſtæ;
Inque malum præceps, author & actor eat.

Si meliore ſui poſt mortem parte triumphet,
Carnifices ſileant, tormina, clauſtra, cruces.
Quem dederant curſum ſuperi Regina peregit:
Tempora læta Deus, tempora dura dedit.
Edidit eximium fato properante Jacobum,
Quem Pallas, Muſæ, Delia fata colunt.
Magna viro, major natu, ſed maxima partu,
Conditur hic Regum filia, ſponſa, parens.
Det Deus ut nati & qui poſt naſcentur ab illa,
Æternos videant hinc ſine nube dies.
H. N. gemens P.

Over the corniſh at the head of the monument.

1 Pet. 2. 21.

Chriſtus pro nobis paſſus eſt, relinquens exemplum ut ſequamini veſtigia ejus.

Over the corniſh at the foot of the monument.

1 Pet. 2. 23.

Qui cum maledicereturr non maledicebat, cum pateretur non comminabatur, tradebat autem judicanti juſte.

To the pious memory;
and immortal hope

Of Mary Stuart, Queen of Scots, and Dowager of France. She was daughter and ſole heireſs of James the fifth, King of Scotland. Great-grand-daughter of Henry the ſeventh King of England, by the Lady Margaret, his eldeſt daughter (who was married to James the fourth King of Scots) great-great-grand-daughter of Edward the fourth King of England, by Elizabeth his eldeſt daughter. She was Queen conſort of Francis the ſecond King of France. Certain and undoubted heireſs during her life time, of the crown of England, and mother of the moſt powerful monarch, James King of Great Britain.

She was derived from a royal and moſt ancient family, and related in blood to the moſt mighty Princes in all Europe, both by deſcent and affinity. She was richly endowed with the moſt exquiſite ornaments and accompliſhments both of mind and body. But as the events of all human affairs are tranſitory, and their revolutions uncertain; this Princeſs, after ſuffering, with an heroic, and reſigned magnanimity (but in vain) during an impriſonment of little leſs than twenty years, the calumnies thrown upon her by the malicious, the fears conceived by the puſilanimous, and the ſnares prepared for her by her implacable enemies, at length by a dome, as unuſual, as dangerous to the ſacred dignity of kings, expired on a ſcaffold.

Looking down with contempt on the tranſient glories of this world, triumphing over the terrors of death, and even wearying out perſecution, ſhe reſigned the care of her immortal Soul to her Saviour Chriſt; her proſpect of an earthly diadem to her ſon James, and his poſterity. And preſenting to the ſpectators of her untimely death, an example of conſummate patience; ſhe ſubmitted her royal neck to the accurſed axe of the executioner, with piety, compoſure, and courage. And thus exchanged the enjoyment of an uncertain ſtate of mortality, for a crown of everlaſting glory among the bleſſed inhabitants of heaven, on the eighth day of February, the year of Chriſt 1587, of her age 46.

If birth illuſtrious beauty's pow'rful ſway,
A ſoul, whoſe truth no dangers could betray,
If firm, heroick conſtancy of mind,
Wiſdom and hope, to heav'ns decrees reſign'd,

If

If eaſe of manners, patience to endure,
A lib'ral hand, an heart ſerenely pure,
If charms like theſe could fates dire ſhafts reſtrain,
(Which rocks and temples but oppoſe in vain!)
Death had not then abridg'd her blooming years,
Nor this ſad marble been bedew'd with tears.

By birth, by marriage, and in hope, enthron'd
Scotland, France, England her dominion own'd.
Happy! when civil rage thoſe rights profan'd,
If neighbouring allies had her cauſe ſuſtain'd!
To earth ſhe fell, but, glorious in her doom,
New honours grace her offspring from her tomb,
She yields unconquer'd, triumphs tho' reſign'd
In death reviv'd——in priſon unconfin'd.
Thus richer fruits adorn the well-prun'd vine,
Thus gems, when cut, with rays reſplendent ſhine,
Thus fruitful harveſts crown the waving field
From ſeeds that ſlept beneath the earth conceal'd.
In blood th'Almighty's league with man was given,
And bleeding victims calm'd the wrath of heav'n,
Doors mark'd with blood the vengeful angel paſt,
Believing nations were in blood laid waſte.
At length great God! thy kindled wrath abate,
Let ſorrow mark the day of Mary's fate!
No more let regicides in Britain riſe,
Nor ſtreams of blood her fertile plains diſguiſe!
Let crimes like this with one example end,
And with their authors to the grave deſcend!

Since, rais'd to heav'n, this Princeſs ſtill ſhall reign,
Let pain and death their triumph now refrain.
'Twas her's her deſtin'd progreſs to perform,
From God her ſun-ſhine—and from God the ſtorm!
Great James confirms the honour of his race,
Him, Pallas and the Muſes join to grace.
Great by her conſort, for her birth renown'd,
Her greateſt glory in her ſon is found!
This mournful tomb to ſad remembrance brings,
The mother, daughter, and the wife of kings.
Grant, heav'n, her offspring, future times may praiſe,
For long ſucceſſion, and for proſp'rous days!

1 Pet. 2. 21.

1 Pet. 2. 23.

She

She is reported to have written a volume of *Poems on various occaſions in the Latin, French and Scotch languages* *.

Alſo, *The conſolation of her long impriſonment*, and, *Royal advice to her ſon.* In two books.

Beſides a great number of original letters of her's which are ſtill preſerved in the French King's library; in the royal library at St. James's, in the Cottonian, and in Mr. Aſhmole's. We have in print

The genuine letters of Mary Queen of Scots, to James Earl of Bothwell: found in his Secretary's cloſet after his deceaſe, and now in the poſſeſſion of a gentleman of Oxford. Diſcovering the greateſt and moſt ſecret tranſactions of her time. Tranſlated from the French originals, by Edward Simmonds, late of Chriſt's-Church College in Oxford, Oct. Weſtminſter, 1726. This collection contains eleven letters.

In the *State papers* publiſhed by Mr. Heynes †, are ten letters from the Queen of Scots, to Queen Elizabeth, the Earl of Suſſex, and Secretary Cecill; wrote in Engliſh, French, and Scotch; chiefly relating to her troubles and confinement. And alſo, her anſwers to the articles delivered to her by Sir William Cecill, Secretary, and Sir Walter Myldmaye, Chancellor of the Exchequer.

In the firſt volume of Mr. Anderſon's *Collections* ‡, are three letters from the Queen of Scots, to the Earl of Lenox, about apprehending ſuch perſons as were ſuſpected of the King's murder. And in vol. IV. are three more letters addreſſed to Queen Elizabeth, the Earl of Huntley, and Secretary Cecill ‖. Alſo,

A long letter from her Majeſty to Anthony Babington, printed in the appendix to her life, wrote by Dr. Jebb §. And ſome others, diſperſed in the works of ſeveral authors, viz. among the epiſtles of Pope Pius the Vth ¶. In Buchanan, Camden, Udall, and Sanderſon.

* See biſhop Tanner's *Bibliotheca*, in the article of her.
† Pages 377, 386, 437, 464, 465, 467, 469, 503, 575.
‡ Printed in four volumes 4to. London, 1727.
‖ See pages 51, 95, 185.
§ Page 387.
¶ Printed at Antwerp, 1640, 4to.

BLANCH PARRY.

BLANCH PARRY, daughter of Henry Parry of New-Court in the county of Hereford, Eſq; was born in the year 1508, and ſeems to have had a good ſhare of education.

Notwithſtanding I can ſay but little of her, either as an author, or a learned woman; yet it might ſeem very unkind and ungrateful in a lover of antiquities, not to inſert this worthy gentlewoman in this catalogue of learned women, who appears, not only to have been a lover of antiquities herſelf, but likewiſe an encourager of that kind of learning in others by ſo generouſly communicating to that great antiquary Dr. Powel, Sir Edward Stradling's manuſcript hiſtory of *The winning of Glamorgan or Morgannwc out of the Welſhmens Hands, &c.* Which is publiſhed by the doctor (who makes honourable mention of her on that account) in his valuable, and now very ſcarce hiſtory of the Welſh Princes; beginning at page 122, and ending at page 141. And likewiſe for procuring of Queen Elizabeth, for that moſt renowned mathematician Dr. John Dee, the grant of the maſterſhip of Saint Croſſes *; when he was diſtreſſed by the lubricity of fortune. And in order to relieve and revive his drooping ſpirits, ſhe herſelf went to him, and by her Majeſty's order aſſured him that the next eccleſiaſtical dignity which became vacant ſhould be conferred upon him.

I have ſeen a pedigree of the Parry family drawn up with her own hand, which not only diſcovers her taſte and genius for thoſe ſtudies, but alſo the gentility of her deſcent. But when I ſaw this pedigree, I had not then the leaſt thought of drawing up any account of this gentlewoman, and therefore I did not extract any thing from it.

She died on the 12th of February, 1589, in the eighty-ſecond year of her age. Her body ſeems to have been buried in the abby church at Weſtminſter, and her bowels in the church at Bacton in Herefordſhire. In both places are monuments erected to her memory, with inſcriptions giving an account of her birth, quality, employment, piety, charities, and death. That in Weſtminſter Abby, is on the ſouth wall of the chancel; upon which is the following inſcription †.

* Vid. the appendix to John of Glaſtonbury's chronicle, pages 110, 115.
† See Stowe's Survey of London, p. 810. Edit. Fol. 1633.

Here

Here under is intombed Blanch Parry, daughter to Henry Parry of New-Court, within the county of Hereford, Eſqr; chiefe gentlewoman of Queen Elizabeth's moſt honourable privy chamber, and keeper of her Majeſty's jewels, whom ſhe faithfully ſerved from her higneſſes birth; beneficiall to her kinsfolk and countrymen, charitable to the poore, inſomuch that ſhe gave to the poore of Bacton and Newton in Herefordſhire, ſevenſcore buſhels of wheat and rye yeerely for ever, with divers ſummes of money to Weſtminſter and other places for good uſes. She died a maid in the 82d yeere of her age, the 12 of February, 1589.

On her monument in Bacton church in Herefordſhire.

H. Parry hys daughter Blanch of New-Court borne,
That trayen'd was in Prynces courts with gorgious wyghts,
Wheare fleeting honour ſounds wyth blaſte of horne
Eache of accounte to place of worlds delyghts,
Am lodged here wythin thys ſtonye toombe;
My Harfyngery's paide I owghte of due;
My friends of ſpeeche herein do finde my doombe:
The whiche in vaene they do ſo greatly rhue,
For ſo much as hit ys the end of all
Thys worldly route of ſtate, what ſo they be,
The whiche unto the reſt hereafter ſhall
Aſſemble thus each wyghte in his degree.
I lyvde always as handmaide to a Queen,
In chamber chiefe my tyme dyd overpaſſe,
Uncarefull of my welthe there was I ſene,
Whylſt I abode the rynnynge of my glaſſe,
Not doubtyng wante whylſt that my myſtreſſe lyvde,
In woman's ſtate whoſe cradell ſaw I rockte,
Her ſervant then, as when ſhe her crown atcheeved,
And ſo remayned till death he my doore had knockte:
Preferrynge ſtill the cauſes of eache wyghte,
So far as I dorſt move her grace's eare
For to reward decerts by courſe of ryghte
As needs reſyte of ſarvys done eache wheare.
So that my tyme I thus did paſſe awaye
A maed in court, and never no man's wyfe,
Sworne of Queene Ellſbeths hedd chamber allways,
Wyth maeden Queene a mayde did end my lyfe.

I have

I have ſeen a copy (or rather a firſt draught) of her will, wrote with Lord Treaſurer Burghley's own hand *; in which, among many other legacies, ſhe gave five hundred pounds for the building of an almſhouſe in Bacton, for the reſidence of four poor people. She alſo gave ſo much money as Lord T. Burghley ſhould think ſufficient for the repairing of the church and ſteeple there. And for the further relief of the vicar of Bacton, ſhe gave twenty kine to be diſtributed to the pariſhioners of Bacton, and they to give to the vicar two ſhillings yearly for the uſe of every cow.

LADY BURLEIGH.

AN eminent author † aſſures us that no age was ſo productive of learned women as the ſixteenth century: Speaking of the flouriſhing condition which learning was in at that time, he ſays "It was ſo very modiſh, that the fair "ſex ſeemed to believe that Greek and Latin added to their "charms; and that Plato and Ariſtotle untranſlated were "frequent ornaments of their cloſets. One would think by "the effects, that it was a proper way of educating them, "ſince there are no accounts in hiſtory of ſo many great "women in any one age, as are to be found between the "years fifteen and ſixteen hundred." And Eraſmus, ſpeaking of thoſe times, ſays ‡, — "Scena rerum humanarum in-"vertitur: Monarchi Literas neſciunt, & Fæminæ Libris "indulgent." And in the ſame epiſtle, "Bellum eſt cum "Sexum ad priſca exempla ſeſe poſtliminio recipere. The "ſcene of human things is changed; the Monks famed in "times paſt for learning, are become ignorant; and women "love books. It is pretty enough that this ſex ſhould now "at laſt betake it ſelf to the antient examples." And the reaſon which is given for this by another writer ‖, is, the great care which King Henry the eighth took in the education of his daughters. But if it may not be aſcribed to the noble art of printing, which had juſt then awakened the minds of ingenious people, and furniſhed them with a vaſt variety of books to improve their underſtandings; I ſhould

* In the poſſeſſion of the honourable James Weſt, Eſq;

† Dr. Wotton in his Reflections on antient and modern learning, pages 349, 350.

‡ Ep. 31. Lib. 19.

‖ Mr. Strype in his Life of Archbiſhop Parker, p. 179.

rather

rather chuſe to attribute it to the example of Sir Thomas More, whoſe daughters were celebrated, even in foreign countries for their great ſkill in the learned languages, arts and ſciences, before the daughters of King Henry the eighth were born. But however this might be, certain it is, that ſuch examples to authorize are ſufficient to bring into uſe things far leſs deſerving imitation. Parents perhaps, in thoſe times might be of opinion, with a polite and elegant writer *, "That in a country where the women are admitted to a familiar and conſtant ſhare in every active ſcene of life, particular care ſhould be taken in their education, to cultivate their reaſon, and form their hearts, that they may be equal to the part they have to act." Nor is it improbable that female minds, were not inſenſible of the fame derived upon them from theſe improvements; but aſpired to ſome ſhare of that great and univerſal character Sir Thomas More's daughters had juſtly acquired. But whatever were the motives to this kind of education, the fact is certain, and the famous inſtances which the hiſtories of thoſe times have furniſhed us with, muſt be allowed to deſerve, at leaſt the praiſe, if not the imitation of poſterity.

Among thoſe gentlemen who ſo worthily diſtinguiſhed themſelves by a due care in educating their daughters, none can deſerve greater praiſe than Sir Anthony Cooke, one of the learned tutors to King Edward the ſixth, who beſtowed ſo liberal an education on his daughters, that they became the wonders of the age; and were ſought in marriage as Camden † and Lloyd ‡ obſerve, by ſome of the greateſt men of that time, more for their natural and acquired endowments and beauty, than for their portions. The eldeſt of thoſe ladies comes next, according to order of time to be treated of in theſe memoirs. And becauſe I cannot trace out the exact time when her ſiſters died, I ſhall here place them all together. Here then follow the ſcattered notices which I have collected concerning thoſe illuſtrious women.

MILDRED the eldeſt daughter of Sir Anthony Cooke, and of Anne his wife, daughter of Sir William Fitzwilliams of Milton, Knight, was born (perhaps at her father's ſeat at Giddy Hall in Eſſex) Anno 1526. She fully anſwered all the care and pains which had been taken of her education; for ſhe was as eminent for her great learning and good ſenſe

* See the 49th Letter from a Perſian in England, to his friend at Iſpahan.
† In his *Annals of Queen Elizabeth*, ſub anno 1576.
‡ State Worthies, F. 374.

in

in the early part of her life, as ſhe was exemplary in the latter, for her piety * and charity. She was excellently well ſkilled in the Greek and Latin tongues; but more particularly in the former, having Mr. Laurence the great Grecian for her preceptor. She took great delight in reading the works of Baſil the great, Cyril, Chryſoſtome, Gregory Nazianzen and others. She tranſlated a piece of Saint Chryſoſtome's out of Greek into Engliſh, as the author of the life of Lord Treaſurer Burleigh tells us. And when ſhe preſented the Univerſity library (in Cambridge) with the great Bible in Hebrew and other languages, ſhe ſent it with an epiſtle in Greek wrote with her own hand.

On the twenty-firſt of December in the year 1546, and in the twentieth year of her age ſhe was married to Sir William Cecill afterwards created Lord Burleigh; Lord High Treaſurer of England, Privy Councellor to Queen Elizabeth, and Knight of the moſt noble order of the Garter. By this truly great ſtateſman ſhe had very many children, all which died young, excepting two daughters, viz. Anne, who was very unhappily married in the fifteenth year of her age, to Edward Vere, the ſeventeenth Earl of Oxford, of that name, and Lord High Chamberlain of England: and Elizabeth: and one ſon named Robert Cecill, who not long before her death married Elizabeth Brooke, daughter of the Lord Cobham.

After a long and happy marriage of forty two years, ſhe died April the fourth 1589, in the ſixty-third year of her age, to the inexpreſſible grief of her noble Lord and huſband, who loſt in her, a woman, not only of an exemplary virtue and engaging qualities, but of an admirable underſtanding, and (if a judgment may be formed by her letters) as good a politician as himſelf †. She was buried in the abby church

* She uſed for her prayers and meditations a ſmall pocket book in Latin, richly bound, intitled, *Pſalmi ſeu Precationes* Johannis *Epiſcopi* Roſſenſis. To which book of devotions ſhe ſet her own name thus, *Mildreda Cicillia*, 1565. Vid. Strype's *Annals*, vol. 3. pages 597, 598.

† The following letter from Lady Burghley, to Sir William Fitzwilliams, Lord Deputy of Ireland, Oct. 26. 1573. was very obligingly tranſcribed from the original, and communicated to me by Mr. Carte.

" My good lord and couſin, I am hartily ſory for the great and continual in-
" juris you have, and which I well underſtood, before the receipt of my ladis and
" your letters. And I wiſh I were as able to redreſs them, as I have been
" oftentimes both greved with you and for you. My lord, I know, both hathe
" and dothe contynew your defender here (whatſoever he writeth to you there)
" to the uttermoſt of his power: and only he alone, I muſt needes ſay, is
" driven to anſwer in your behalfe. I ſpeake not this to crave thanks; but ſo
" ther were no cauſe for him to anſwer, and that you were not hinderd, I could
" be

at Westminster, where a most magnificent monument is erected to her memory: but as the most material things contained in the monumental inscription are here taken notice of; and as the monument has been so often described, and the several long inscriptions on it, so frequently printed by those who have wrote the history and antiquities of that church, I think it unnecessary to give any farther account of it. Five days after her death, viz. April 9th. Lord Burleigh being then at Collings Lodge, wrote what he calls a *Meditation* on the death of his lady. As I imagined it would be much more acceptable to the curious to read the discourse it self, than to connect or interweave it with these memoirs; I will here subjoin an exact copy of it, as I transcribed it from the original, which I luckily met with, in turning over a vast multitude of his lordship's valuable papers, letters, &c. now in the possession of the Honourable James West, Esq; which will conclude what I have to say of this excellent person.

" Ther is no cogitation to be used with an intent to recover " that which never can be had ageyn, that is, to have my " deare wiff to lyve ageyn in her mortall body, which is " seperated from the sowle, and resteth in the erth deade,

" be content he should lak all the thanks that such combersome matters bring " him. God deale but with his, as I know he dealeth faythfully to his prince " and country, and truly and honestly with all men: and as I would be most " glad, you were well delivered from that burdenous sarvis, so do I wish it may " be with such credit, as I think you have desarved, though I be partial. And " therfor I think it best this storme were over blowen, and after some sarvis " done, a better time may be found to seke your departure. For otherwise, be- " sides farder discredit, you shall hardly get recompence for your former sarvis, " which would greve me most of all. For when, upon your misliking, others " arr sought to be placed; it seemeth that the preferring of an other is the dis- " gracing of you. So that though I know not what is indede, I gess that time " leste, to your advantage. And therfor patience is to be used, and all occasions, " that may be, avoyded to increase mallis, when you cannot apoynt your judges " in your cause, to allow what you think indifferent, but as shall please them- " selves. It is not you that suffer alone; this gresse is common to all those that " deall in princes affayres; which I wish my frendes had less cause to know by " experience. And therfor, good cosyn, use your discretion in moderating your " grese, and bear with the tyme. And so praying you to deliver my harty " commendations and thanks to my lady your wiffe, I wishe to you and all yours " as to my self. From the court this Monday the xxvi of October.

" Kepe close your frends letters; for craft and mall s never ravgard more. " Some about you perhaps may be corrupted to shew them; tho' for my part I " care not; not that I know any thing before God: but because I know the lyke " practiss used with some here. *Conscia mens recti famæ mendacia ridet.*

" Your assured loving cosin,

" MILDRED BURGHLEY."

" and the ſowle taken up to heaven, and ther to remayne in
" the fruition of bleſſednes unſpeakable, untill the generall
" ſurrection of all fleſh; whan by the almighty power of
" God (who made all thyngs of nothyng) hir body ſhall be
" rayſed upp and joyned wyth her ſowle, in an everlaſtyng
" unſpeakable joye, ſuch as no tongue can expreſs, nor
" hart can conceive.

" Therfor my cogitations ought to be occupyed in theſe
" thyngs following.

" I ought to thank Almighty God for his favor in per-
" mittyng hir to have lyved ſo manny yers togither with
" me, and to have given hir grace to have had the trew
" knolledg of hir ſalvation by the death of his Son *Jeſus*,
" oppened to hir by the knowlledg of the goſpell: wherof
" ſhe was a profeſſor from hir youth.

" I ought to comfort my ſelf with the remembrance of
" hir manny vertuous and godly actions wherin ſhe con-
" tynued all hir liff, and eſpecially in that ſhe did of late
" yers ſondry charitable dedes, wherof ſhe determined to
" have no outward knolledg whyleſt ſhe lyved, in ſo much
" as when I had ſome litell underſtandyng therof, and
" aſked her wherin ſhe had diſpoſed any charitable gifts,
" accordyng to hir often wiſhyng that ſhe war hable to doo
" ſome ſpeciall act, for mayntenance of learnyng, and re-
" leff of the poore; ſhe wold allweis only ſhew her ſelf
" rather deſirooſe ſo to doo, than ever confeſs any ſuch act;
" as ſence hir deth is manifeſtly known now to me, and
" confeſſed by ſondry good men, whoſe names and mi-
" niſteryes ſhe ſecretly uſed, that ſhe did charg them moſt
" ſtrictly that whyleſt ſhe lyved, they ſhould never declare
" the ſame to me nor to any other. And ſo now have I
" ſene hir erneſt wrytyngs to that purpoſe of hir own hand.

" The particulars of many of theſe hereafter do follow,
" which I do with myne owne hand wrytyng recite, for
" my comfort in the memory therof, with aſſurance that
" God hath accepted the ſame in ſuch favourable ſort, as
" ſhe fyndeth now the fructs therof in heaven.

" About yers ſence, ſhe cauſed exhibitions to be
" ſecretly given by the hands of the maſter of St. Ihons in
" Cambridg for the mayntenance of two ſchollars for a per-
" petuite wherof to conynew.

" She did cauſe ſome lands to be purchaſed in the name
" of the Dean of Weſtmynſter, who alſo in his own name
" to, did aſſure the ſame to that colledg for a perpetuall
" mayntenance of the ſayd two ſchollars in that colledg.
" All which was done without any ſignification of hir act or

" charg to any manner of perſon but only of the Deane,
" and one William Walter of Wymbleton, whoſe adviſe
" was uſed; for the wrytyng of the purchaſe and aſſurance.
" She alſo did with the privite of Mr. Deanes of Powles
" and Weſtmynſtre, and of Mr. Alderly, beyng fre of the
" Haberdaſhers in London, give to the company of the ſayd
" Haberdaſhers a good ſome of money; whereby is pro-
" vyded that every two yers ther is lent to ſix poore men of
" certen ſpeciall occupations, as Smyths, Carpyntors,
" Weavors and ſuch like in Romford in Eſſex, twenty
" pounds a pece, in the whole one hundred and twenty
" pounds. And in Cheſthunt and Woolthum to other ſix
" lik perſons twenty marks a pece, in the whole fourſcore
" pound. Which releff by way of loan is to continew.
" By the ſame means is provided for twenty poore people in
" Cheſthunt the firſt ſonday of every month a meaſs of
" meate, in fleſh, bread, and money for drynk. And lyk-
" wiſe is provided four marks yerly for four ſermons to be
" preached quarterly, by on of the preachers of St. Ihon's
" Colledg. And theſe diſtributions have bene made a long
" time, whyleſt ſhe lyved by ſome of my ſervants, without
" gyvyn me knolledg therof; though in dede, I had cauſe
" to thynk that ſhe did ſometymes beſtow ſuch kynd of
" alms, but not that I knew of any order taken for conty-
" nuance therof; for ſhe wold rather cōenly uſe ſpeches
" with me, how ſhe was diſpoſed to give all that ſhe cold to
" ſome ſuch uſes if ſhe cold deviſe to have the ſame fayth-
" fully performed after hir liff, wherof ſhe allwayes pre-
" tended many doubts. And for that ſhe uſed the adviſe
" of Mr. Deanes of Powles and of Weſtmynſter, and wold
" have hir actions kept ſecrett, ſhe forced upon them ſome
" ſmall peces of plate to be uſed in ther chambres, as re-
" membrances of hir good will for their paynes.
" She did alſo four tymes in the yere ſecretly ſend to all
" the priſons in London, money to buy bread, cheſe and
" drink cōenly for four hundred perſons, and many tymes
" more, without knolledg from whom the ſame come.
" She did lykwiſe ſondry tymes in the yere ſend ſhyrts
" and ſmokks to the poore people, both in London, and at
" Cheſthunt.
" She alſo gave a ſome of money to the maſter of St.
" Ihon's Colledg, to procure to have fyres in the hall of
" that colledg uppon all ſondays and hollydayes betwixt the
" feſt of all Sayntes and Candelmas, whan ther war no
" ordinary fyres of the charge of the colledg.

" She gave alſo a ſume of mony ſecretly towards a buyld-
" yng for a new waye at Cambridg to the Cōen Scolles.
" She alſo provyded a great nomber of books, wherof ſhe
" gave ſome to the Univerſity of Cambridge, namely the
" great Bible in Hebrew, and four other tongs. And to
" the college of Saint Ihon's very many books in Greke, of
" divinite and phyſick, and of other ſciences. The lyk ſhe
" did to Chriſt's Chyrch, and St. Ihon's Colledg in Oxford.
" The lyk ſhe did to the colledg of Weſtminſter.
" She did alſo yerly provyde wooll and flaxe, and did
" diſtribute it to women in Cheſthunt pariſh, wyllyng them
" to work the ſame into yarn, and to bryng it to hir to ſe
" ther manner of workyng; and for the moſt part, ſhe
" gave to them the ſtuff by way of alms. Some tyme ſhe
" cauſed the ſame to be wrought into cloth and gave it to
" the poore, paying firſt for the ſpynning more than it was
" worth.
" Not long afor hir deth, ſhe cauſed ſecretly to be bought
" a large quantite of wheat and rye, to be diſpoſed amongſt
" the poore in tyme of derth. Which remayned unſpent at
" hir deth; but the ſame confeſſed by ſuch as provyded it
" ſecretly. And therfor in conſcience to be ſo diſtributed
" accordyng to hir mynd.

" April 9th 1589. Written at Collings

" Lodge by me in ſorrow

" W. B."

LADY BACON.

ANNA ſecond daughter of Sir Anthony Cooke, and of Anna his wife, was born (very probably) at Giddy-Hall in Eſſex, cir. An. 1528. She was moſt liberally educated by the care of her worthy father; and having added much acquired knowledge to her great natural endowments, ſhe made an illuſtrious appearance among the literati at that time; and was conſtituted governeſs to King Edward the ſixth. She is truly ſaid * to be a choice lady, eminent for piety, virtue and learning, and exquiſitely ſkilled in the Greek, Latin, and Italian tongues. She was married to Sir

* Chauncey's Antiquities of Hertfordſhire, p. 464.

Nicholas Bacon, Knight, lord keeper of the great ſeal of England, by whom ſhe had two ſons Anthony Bacon and Francis, whoſe vaſt capacities, and great attainments in various kinds of literature rendered them the ornaments of their country, and wonder of the age.

* It has been obſerved by an ingenious writer, that "it "was to the great abilities and tender care of ſo accom- "pliſhed a parent, that her two ſons, owed the early part of "their education, and without doing any injuſtice to the "genius of either of theſe great men we may ſafely affirm, "that they were not a little indebted for the reputation "they acquired, to the pains taken with them by this ex- "cellent woman in their tender years, when the mind is "moſt ſuſceptible of learning, and thereby rendered more "capable of retaining the principles of ſcience, than when "they are inſtilled in an age farther advanced."

She gave an early ſpecimen of her induſtry, piety and learning, in tranſlating out of Italian into Engliſh twenty-five ſermons wrote by *Barnardine Ochine*, concerning *the Predeſtination and Election of God.* Publiſhed in Octavo about the year 1550 †. The *Typographical Antiquities* ‡ take notice of another Edition in 12mo. but without date with the following title. *Certayne Sermons of the ryghte famous and excellente clerk maſter Barnardine Ochine, born within the famous univerſitie of Siena in Italy, now alſo an example in thys lyfe, for the faithful teſtimony of Jeſus Chriſte. Twenty-five Sermons, tranſlated into Engliſh from the Italian, by a gentleman, and the laſt twenty-five tranſlated by a young lady.*——And ſoon after her marriage ſhe employed her fine parts and learning very much to her own honour, and to the advantage of her country.

At that time the Romaniſts (chiefly our Engliſh fugitives) were moſt induſtriouſly making uſe of all the learning, wit and malice they were maſters of, in order to blacken and make the reformation of the church of England look as odious as poſſible, and to bring our excellent reformers into contempt. Pope Pius the IVth calling the council of Trent, and ſending his Nuncio Martiningo to invite Queen Elizabeth to it; and moſt of the greateſt princes of Chriſtendom interpoſing by letters to the Queen to entertain the Nuncio and ſubmit to the council. It was deemed very reaſonable to give the world an account of what had been done in the preceding parliament, and the reaſons of it, and to retort the

* Vid. *Biographia Britannica*, vol. 1. p. 412.
† Strype's *Memorials Eccleſiaſtical*, vol. 2. p. 265.
‡ Page 244.

many accuſations brought againſt our church by the Romaniſts. Upon this occaſion, the learned, eloquent and maſterly pen of the incomparable Biſhop Jewel was employed in drawing up (in the Latin tongue) *An Apology for the Church of England*: which he performed to the infinite ſatisfaction of the reformed churches, and to the ſhame and confuſion of that of Rome. The common people had without doubt an earneſt deſire to ſee and be acquainted with the contents of this book, which then made ſo great a noiſe, and had ſo much alarmed the world: and the learned men being then otherwiſe employed in confuting the calumnies raiſed by the papiſts; and in anſwering the many ſeditious libels which ſwarmed hither from Lovain, Doway, and other places; this excellent lady undertook the tranſlating of it, and made a very faithful and elegant verſion conſidering the time when it was done. Mr. Strype obſerves *, that after ſhe had finiſhed the tranſlation, ſhe ſent the copy to the Archbiſhop to peruſe it, as a perſon to whom the care of the church of England, and its doctrine chiefly belonged. She ſent alſo this her tranſlation to Biſhop Jewel the author, to overlook it, that ſhe might not in any point miſtake his meaning. This copy was attended with an epiſtle to him in Greek; and he anſwered her in Greek again. Both this Biſhop and the Archbiſhop, read over the tranſlation, and found it ſo correct, that they mended nothing; no, not the leaſt word. The letter the Archbiſhop ſent to her, relating to this performance, being very much to the honour of herſelf, and ſex, I will here tranſcribe ſome part of it, believing the peruſal of it may be very acceptable to the ladies, and may raiſe an emulation in them, to apply themſelves to the ſtudy of uſeful learning. The letter was thus ſuperſcribed, *To the Right Honourable, learned, and virtuous lady, A. B. M. C. wiſheth from God, grace, honour, and felicity.* He told her therein, "That according to her requeſt, he had peruſed "her ſtudious labour of tranſlation, profitably employed in "a right commendable work. Whereof, for that it liked "her to make him a judge, and for that the thing itſelf had "ſingularly pleaſed his judgment, and delighted his mind "in reading it, he had right heartily to thank her ladyſhip, "both for her well thinking of him, and for the comfort "that it wrought in him. But far above theſe private reſpects, he was by greater cauſes enforced, not only to ſhew "his rejoice of this her doing, but alſo to teſtify the ſame "by this his writing prefixed before the work, to the com-

* Life of Archbiſhop Parker, p. 178.

modity

" modity of others, and good encouragement of herſelf. " That ſhe had uſed her accuſtomed modeſty, in ſubmit- " ting it to judgment; but therein her praiſe doubled, ſith " it had paſſed judgment without reproach. And whereas " both the chief author of the Latin work, and he, ſeverally " peruſing and conferring her whole tranſlation, had with- " out alteration allowed of it, he was both to deſire her la- " dyſhip, and advertiſe the readers, to think that they had " not therein given any thing to any diſſembling affection " towards her, as being contented to wink at faults to pleaſe " her, or to make her without cauſe to pleaſe herſelf. For " that there were ſundry reſpects to draw them from ſo do- " ing, although they had been ſo ill minded, as there was " no cauſe why they ſhould be ſo thought of. That her " own judgment in diſcerning flattery, her modeſty in miſ- " liking it, the laying open of their opinion to the world, " the truth of their friendſhip towards her, the unwilling- " neſs of them both, in reſpect of their vocations, to have " that Publick work not truly and well tranſlated, were " good cauſes to perſwade, that their allowance was of ſin- " cere truth and underſtanding. That by her travail ſhe " expreſſed an acceptable duty to the glory of God, deſerved " well of this church of Chriſt, honourably defended the " good fame and eſtimation of her own native tongue, ſhew- " ing it ſo able to contend with a work originally written " in the moſt praiſed ſpeech. That beſides the honour done " to her ſex, and to the degree of ladies, ſhe had done plea- " ſure to the author of the latin book, in delivering him by " her clear tranſlation, from the perils of ambiguous and " doubtful conſtructions; and in making his good work " more publickly beneficial: Whereby ſhe had raiſed up " great comfort to her friends, and had furniſhed her own " conſcience joyfully with the fruit of her labour, in ſo oc- " cupying her time. Which muſt needs redound to the en- " couragement of noble youth in their good education, and " to ſpend their time and knowledge in godly exerciſe, ſhe " having delivered them ſo ſingular a precedent. That as " God, he was ſure, did accept that her doing, and would " bleſs with increaſe; ſo her, and their moſt vertuous and " learned ſovereign lady and miſtreſs, it ſhould be good " cauſe to commend; and all noble gentlewomen ſhould, " he truſted, hereby be allured from vain delights, to do- " ings of more perfect glory.

" That he for his part, as occaſion might ſerve, ſhould " exhort others to take profit by her work, and follow her " example: whoſe ſucceſs he beſeeched our heavenly father

"to bleſs and proſper. That to the end, both to acknow-
"ledge his good approbation, and to ſpread the beneſit more
"largely, where her ladyſhip had ſent him her book written,
"he had with moſt hearty thanks returned it her, as ſhe
"ſaw, printed: knowing that he had thereby done for the
"beſt, and in this point uſed a reaſonable policy; that is,
"to prevent ſuch excuſes as her modeſty would have made
"in ſtay of publiſhing it."

This work was printed An. 1564, 4to. and 1600, 12mo.

Whether ſhe wrote or tranſlated any thing elſe I know not; nor any thing more of her, than that ſhe ſurvived her huſband Sir Nicholas Bacon (who died the 20th of February, 1578-9, and was buried March the 9th in St. Paul's church London; where an elegant monument was erected to his memory,) and was living as I find by Mr. Newcourt * An. 1591. She died as I conjecture about the beginning of the reign of King James I. at Gorhambury near St. Alban's, in Hertfordſhire, (where her picture ſtill remains) and lies buried as Dr. Rawley obſerves † in St. Michael's church there. But I could not find either monument or inſcription in memory of her at that place.

LADY RUSSEL.

ELIZABETH third daughter of Sir Anthony Cooke and Anne his wife, was born (as I preſume) at Gidd-Hall in Eſſex, circ. An. 1529, and was equally happy with her other ſiſters in having the advantage of a learned and polite education; and in the progreſs ſhe made in the learned languages; which gained her the applauſe of the moſt learned men of that age and ſince.

I intirely agree with Sir John Harrington ‡, that if Madam Vittoria an Italian lady deſerved to have her name celebrated and tranſmitted to poſterity by Arioſto, for writing ſome verſes in manner of an epitaph upon her huſband after his deceaſe; that this learned lady deſerves no leſs commendation, having done as much and more, not only for

* Repertorium, vol. I. page 787.

† In his life of her ſon Sir *Francis Bacon*, Ld. *Verulam*, prefixed to his Remains.

‡ See his notes upon *Ariſto*, page 814.

two

two huſbands, but for her ſon, daughter, brother, ſiſter, and venerable old friend Mr. Noke of Shotteſbrooke *, in the Greek, Latin, and Engliſh tongues. She was married, firſt, to Sir Thomas Hobby, who being ſent embaſſador into France for Queen Elizabeth, ſhe accompanied him thither. And he dying at Paris July 13th. An. 1566, aged 36; left this his diſconſolate lady big with child, who brought him honourably home; and having erected a chapel on the ſouth ſide the chancel of the church at Biſham in Berkſhire, ſhe carefully depoſited his, and his brother Sir Philip Hobby's remains in one tomb together, which ſhe adorned with large inſcriptions in Latin and Engliſh verſe of her own compoſing †. She had by Sir Thomas four children, viz. Edward, Elizabeth, Anne and Thomas Poſthumus, who, as I find by a long letter ‡ wrote with lady Ruſſel's own hand, to

* See the Latin verſes printed in Aſhmole's Berkſhire, vol. 2. p. 491.

† Ibid. pages 465, 66, 67, 68, 69.

‡ Now in the poſſeſſion of the Hon. James Weſt, Eſq. Imagining that a copy of this letter may not be unacceptable to very many of my readers, I will here give an exact tranſcript of it.

"My good Lord, thinking it my duty to preſent my humble duty to her Ma-
"jeſty, and to ſend to the coorte, to underſtand how her Majeſty in this trouble-
"ſom tyme doth beare this unnaturall conſpiracy agaynſt her ſelf and theyr
"cuntry; I thought it good alſo to give your ſelf mpſt humble and harty thanks
"for your L. letters; and to let your L. know, that in my haſte I kiſs the hand
"that took ſo muche payne with penn. Again I fownd my chyld in Sheppey,
"and he is now here. The cauſe of his departure to be becauſe, he ſhould this
"next tearme by my appoyntment have been placed in Innes of Coorte, for his
"better inſtruction: where I had taken order, he ſhould have ben placed at
"Michaelmas laſt was a twelvemoneth, as Mr. Farmer can witneſs with me;
"but that in reſpect of his littleneſs Mr. Farmer entreated me, both in reſpect
"of his own creditt, and the howſe I wold forbeare till he were bigger; for
"that he ſhould be reputed as a chyld. The boy ſayth that by no meanes he
"can frame him ſelf ſo lyke or to take that coorſe, to his own good and my
"comfort. On the other ſide for travell; the ſequell of his brothers travell, and
"example of Anthony Bacon, doth make me reſolute in no wiſe to conſent to his
"going over the ſea. The dawnger moſt great, I have but two ſoones. The
"profitt uncertyne frivolows; the languages to be learned with the ſelfe of
"cuntryes here at home by brookes, with leſs dawnger then in theſe dayes by
"journey. The certayne frooftes dayly fownd of yong men's travell now a
"dayes nothing but pryde, charge, and vanytie in demming better of theyr
"own conceyts, then wiſdom woold. And though I will never be fownd un-
"naturall, yet will I not while I live beggar my ſelf for my cradell, if I
"may prevent it. Now my Lord ſins he will not apply him ſelf to law, which I
"greatly deſired; the next coorſe is, to dedicate him to your ſervice: the only
"man, and ſubject, my ſelf doth ſo much honowre, and love, as to afford
"my ſoone to ſerve, and weare *Livery*. Yf it pleaſe your L. to vouchſafe to ac-
"cept him, he ſhall during your likeing of him to the honowre of your L. ſer-
"vice coſt me yerly one hundreth pounds; if he apply him ſelf thorowghly and
"diligently, to pleaſe your L. if it pleaſe not your L. to accept him, nor to
"trouble your ſelf with him, aſſuredly ſuch hath his unnaturall bad nature and
"inſolency ben, in ſuſpecting me, with diſdayne to ſerve me, and envying my
"love to his poore wronged ſiſters, being infants, joyned with reſuſall to take
"that coorſe of law which might have in end bredd my comfort and his owne

"good

her brother Lord Treaſurer Burleigh, by his exceſſive extravagancies and undutifulneſs, gave her much uneaſineſs. From this letter it appears, that ſhe was a lady of great ſpi-

" good; as with reverence, being ſpoken to your ſelf only; I am reſolute: Let " him gad to my L. of Laceſter, or who living except my Lord Threſurers ſer- " vice, he ſhall never coſt me more then the forty pownds yerly allredy aſſured " him; procured firſt of myne owne inclinacion, without the perſwaſion of " eny living or ded; ſins I have ſo ſmall thanks for that, I am tawght for more. " Neather ſhall eny living, I except none, perſwade me during myne owne natu- " rall lyfe to aſſure eny more to him, ſins he had the face to ſay to my ſelf that if " that had ben of my doing, it ſhould not have ben ſo aſſured to him. My " Lord though I be not ſo bad a bird as to defyle myne owne neſt; yet I know " my children, as well as the wiſeſt ſhall in tyme, and have not had a deſyre to " underſtand what is farther from me, to be ignorant of them that are ſo nere. " And though my naturall inclinacion have ben, by love and reaſon to procure my " children to love, and feare me: yet I have not deſerved thereby contempt, " nor ſhewed my ſelf ſimple, in being ignorant of my due, and vylow of my " deſart. My Lord I beſeche yow think me not paſſionate, I abhor that humor, " but beleve me, the unnaturall hard nature and inſolency of this boy hath ex- " ceded his brothers. This hath eaten no bred ſins his birth, but what my " purſe hath payd for; neather hath he grote but what my mony hath payd for; " neather can he live with more but by me; or your ſelf that for my ſake of " your own goodneſs will do more then we both can deſarve. What his owne " infirmityes and inſufficiency by want of ſtature, learning, and otherwiſe be, I " know: what of mere love without the perſwaſion of eny I have done and en- " dured for him in not yielding his brothers wardſhip to my Lord Ruſſell, God " & my ſelf beſt know. Yf I be an honeſt woman ſins his fathers death & " his birth, ſeaven thowſand pownds have gone owt of my purſe for things ment " to him, beſide his owne charge of education: neather could my L. of H. rage, " or my La. warwicks mallice, or my L. Ruſſells want, make me careleſs to " leave him able to live after my death. The leaſe of the parſonages now being " two hundred marks by yere, I have made to him after my death.

" The leaſe in reverſion for 50 yeres, being worth 400 marks by yere, I have " made to him.

" Poden being 300 l. de claro yerly, I have made the inheritance unto him, " which coſt me 35 hundred pownds.

" The Black Fryers inheritance after my liſe, I have made unto him: the " purchaſs and building coſt me above a 1000 l.

" The 40 l. from his brother owt of Lenthwick, coſt me five hundred poonds.

" Other ſtuff and plate, bought new, and ment to him after my death, as " him ſelf knew before his running away, which *hath* coſt me and *muſt* 14 hun- " dred pownds.

" His brother yet was an heyr, able to live without me, had the law of the " land to back him, though hath moſt ungodly & monſtreous. I meane to ſend " him to your L. to hamper, though to avoid the opinyon of paſſion my ſelf in " choler, but coldly, have not uttered a word whereby my ſervants might diſ- " cern my warr betwene myne owne fleſh and blood: but in trewth myne owne " misfortune doth ſting my very hart with the greateſt grief, though I ſmother it. " Let him ſelf be examined if ever I were bitter to him, gave him ill ſpeche, un- " derſtoode the leſt of millike or want before his letter ſent after his departure. " His brother ſweareth and avoweth that he knew nothing of his folly: but ſub- " mitteth him ſelf & his ſervice in moſt dutyfull manner. Thus beſeching God " to bleſs both your hart, hand, & your whole leſt, with great comfort & long " life. Farewell good Lord & moſt beloved brother. Written from Dunning- " ton this 25th of Auguſt.

" Your L. loving ſiſter,

" ELIZABETH RUSSEL."

rit and ſenſe, as well as an excellent œconomiſt. Some years after the death of Sir Thomas Hobby, ſhe was married to Lord John Ruſſel, ſon and heir to Frances Ruſſel, the ſecond Earl of Bedford of that ſirname; who dying before his Father in the year 1584, was buried in the abby church at Weſtminſter, where is a very noble monument erected to his memory, and embelliſhed with inſcriptions in Greek, Latin, and Engliſh, drawn up by this his excellent lady. She had iſſue by him one ſon, who died young An. 1580. And two daughters Anne and Elizabeth: the laſt of whom ſurvived her father but a little while, and is ſaid * to have bled to death by the prick of a needle in the forefinger of her left hand, as ſeems to be intimated by the figure placed on her monument; which is within the ſame grate with that of her father; where on a pedeſtal of black and white marble made column wiſe, in imitation of a Roman altar, may be ſeen the ſtatue of a young lady ſeated in a moſt curious wrought oſier chair, of the fineſt poliſhed alabaſter, in a very melancholy poſture, inclining her head to the right hand, and with the fore-finger of her left only extended downwards, to direct us to behold the deaths head underneath her feet, and to intimate to us the diſaſter that brought her to her end; which if true, muſt be attributed to ſome gangrene, or other dangerous ſymptom, occaſioned, perhaps, at firſt by the pricking of an artery or nerve, which at laſt brought her to the grave. This monument was erected to her memory by her only ſurviving ſiſter Anne.

She tranſlated out of French into Engliſh, a tract called, *A way of Reconciliation* of a good and learned man, *Touching the true nature and ſubſtance of the body and blood of Chriſt in the ſacrament.* Printed 1605; and dedicated it to her only daughter, Anne Herbert, wife to the Lord H. Herbert, ſon and heir to Edward Earl of Worceſter. In his dedication (ſays Mr. Strype) the excellent ſpirit as well as pen of this good lady may be obſerved. It begins thus:

"Moſt vertuous and worthily beloved daughter; even as "from your firſt birth and cradle, I was ever moſt careful, "above any worldly thing, to have you ſuck the perfect

"Yf your L. here that I mary, think it not ſtrange: for I live without com-
"fort of eny living: God & your ſelf excepted: all other I find more combrows
"& dawngerous, then comfortable. But my owld man, is ſaid to be ſodaynly
"ded, I hope it be not ſo. He was well on Fryday after dinner, I received a
"letter written in his owne hand on Saturday, & yet reported on Twesday to
"my L. of Northumberland as his ſteward told me to be ded, and that ſo-
"daynly."

* See the Antiq. of Weſtminſter Abby by Crul, p. 39.

"milk

" milk of ſincere religion; ſo, willing to end as I began, I " have left to you, as my laſt legacy, this book, a moſt pre- " cious jewel, to the comfort of your ſoul; being the work " of a good learned man, made above fifty years ſince in " Germany; after by travail a French creature, now natu- " ralized by me into Engliſh." Then proceeding to give the reaſon of her publiſhing this piece, ſhe added, " That " at firſt ſhe meant not to ſet it abroad in print; but herſelf " only to have ſome certainty to lean unto in a matter ſo " full of controverſy, and to yield a reaſon of her opinion. " But ſince lending the copy of her own hand to a friend, " ſhe was bereft thereof by ſome: and fearing leſt after her " death it ſhould be printed according to the humours of " others, and wrong of the dead: who in his life approved " her tranſlation with his own allowance: therefore dread- " ing, ſhe ſaid, wrong to him, above any other reſpect, ſhe " had by anticipation prevented the worſt. And then pi- " ouſly and affectionately ſhe concludes thus; that ſhe " meant it for a new-year's gift: and then, farewel, my " good Nancy. God bleſs thee with a continuance of the " comfort of the holy ſpirit; that it may ever work in you, " and perſevere with you to the end, and in the end."

And then ſhe ends with this *Tetraſtich* to her ſaid daughter, ſuitable to the new year.

In ANNAM filiam.

Ut veniens annus tibi plurima commodet, ANNA,
Voce piâ Mater, ſupplice mente, precor;
Ut valeat paritérq; tuo cum conjuge Proles,
Officiis junctis, vita ſerena fluat.

ELIZABETHA RUSSELLA, Dowager *.

To her daughter ANNE.

That each new year new bleſſings Anne may bear,
Thy tender mother breaths her pious pray'r,
Bleſt be thy huſband, bleſt thy offspring be,
And all thy days from ev'ry ill be free.

Where or when this worthy lady died I know not; but by an original letter (which I have ſeen) † from Sir John Har-

* Strype's Annals, vol. 2. p. 469.
† Now in the poſſeſſion of the honourable James Weſt, Eſq.

ington

ington to her ladyſhip, concerning his book called *The Metamorphoſis of Ajax*, it appears that ſhe was living in the month of Auguſt, 1596, tho' in a very weak condition: for by another letter which I have ſeen, wrote with her ladyſhip's own hand, to her nephew Cecill, without date, but ſeems to have been wrote the enſuing year; ſhe complains much of her bad health, and the infirmities of old age, being very apprehenſive of a ſudden death: and concludes, "Your "Lordſhip's owld awnt of compleate 68 yeres, that prays "for your L. long lyfe

"ELIZABETH RUSSEL, Dowager."

She ſeems to have been buried by her firſt huſband at Biſham in Berks, in the chapel which ſhe her ſelf had founded; in which is a very magnificent monument erected againſt the ſouth Wall, and fenced with iron ſpikes. In the middle is a large arch raiſed upon four pillars, under which the ſtatue of this lady is placed in a kneeling poſture, having a Viſcounteſſes Coronet on her head. On the cuſhion whereon ſhe kneels, is laid before her the figure of a young infant, and behind her kneel her three daughters. Weſtward (but without the arch) are the ſtatues of two men in armour likewiſe kneeling. Eaſtward (and without the arch alſo) is the ſtatue of a lady wearing a robe lined with ermin and a coronet belonging to a Viſcounteſs on her head. On a black marble tablet, placed near the foot of the aforeſaid monument, is this inſcription.

ΜΗ ΔΑΚΡΥΣΙΝ ΚΟΣΜΕΙ, ΜΗ
ΚΛΑΥΘΜΑΣΙΝ ΕΝΤΑΦΙΑΕΣΟΝ
ΠΟΙΕΙ ΕΙΜΙ ΕΑΡΖΩΣΑ ΔΙ ΑΣΤΡΑ
ΘΕΩ.

On another marble tablet is this inſcription.

Nemo me lacrimis decoret, neque funera fletu,
faxit cur? vado per aſtra
Deo *.

Nor tears my friends, nor fun'ral rites employ!
Aſk you the cauſe——I ſoar to heav'nly joy!

* So I find it printed in Mr. Aſhmole's Antiquities of Berks, vol. 2. p. 470.

KATHERINE

KATHERINE KILLIGREW.

KATHERINE, fourth daughter of Sir Anthony Cooke, and of Anne his wife, was born, as I conceive, at Giddy-Hall in Eſſex, about the year 1530: And having the advantages of an excellent education joined to an elegant natural genius, ſhe became famous for her knowledge in the Hebrew, Greek, and Latin tongues, and for her ſkill in poetry. A ſpecimen of her talent in that art is preſerved by Sir John Harington *, and Dr. Thomas Fuller †. The motive which induced her to write theſe verſes is a little uncertain. Sir John Harington who ſeems to have been perſonally acquainted with thoſe ladies, ſays, they were wrote to Lady Burleigh, to ſend a kinſman of hers into Cornwall where ſhe dwelt, and to ſtop his going beyond ſea. Mr. Phillips ſays ‡ it was to her lover. But Dr. Fuller with more ſhew of reaſon tells us, that Sir Henry Killigrew (her huſband) being deſigned by Queen Elizabeth embaſſador to France, in troubleſome times, when the employment, always difficult, was then apparently dangerous; his lady, wrote theſe verſes to her ſiſter Mildred Cecill, to improve her power with the Lord Treaſurer her huſband, that Sir Henry might be excuſed from that ſervice. But be the occaſion as it may; the verſes are as follow.

Si mihi quem cupio cures Mildreda remitti,
Tu bona, tu melior, tu mihi ſola Soror:
Sin malè ceſſando retines, & trans mare mittis,
Tu mala, tu pejor, tu mihi nulla Soror.
Is ſi Cornubiam, tibi pax ſit & omnia læta,
Sin Mare, Ciciliæ nuncio bella. Vale.

Thus Engliſh'd by an ingenious friend.

If, Mildred, to my wiſhes kind
Thy valued charge thou ſend,
In thee my ſoul ſhall own combin'd
The ſiſter and the friend.

* In his Worthies, p. 328.
† In his notes to the tranſlation of Arioſto, p. 814.
‡ *Theatrum Poetarum*, p. 156.

If

If from my eyes by thee detain'd
The wanderer cross the seas,
No more thy love shall sooth, as friend,
No more as sister, please.

His stay let Cornwall's shore engage;
And peace with Mildred dwell:
Else war with Cecil's name I wage
Perpetual war.——farewell.

She was married to Henry Killigrew Esq; a Cornish gentleman of good abilities, and, for the services he did his country in the quality of an embassador, was at it seems afterwards knighted. What issue * she left behind her I know not; nor any thing more of her, than that it appears from her fathers will † that she was living May 22, A. 1576, and that she lies buried in the chancel of the church of St. Thomas the Apostle in Vintry Ward London; where is an elegant monument erected to her memory, on which is the following inscription ‡.

In mortem suam hæc Carmina dum vixerat scripsit D. Katharina Killigreia.

Dormio nunc Domino, Domini virtute resurgam;
Et σωτῆρα meum carne videbo meâ.
Mortua ne dicar, fruitur pars altera Christo:
Et surgam capiti, tempore, tota, meo.

Elizabethæ in Obitum Katharinæ Sororis Epicædia.

Εὐσεβίης, διδαχῆς, κομψέιας σεμνὸν ἄγαλμα,
Μειλιχιοῦ τε τρόπου, νήλεϊ πίπτε μορῷ.
Ἧς Καθαρίνα γλυκέια διχοτμηθεῖσα ἀδελφῆς,
Ἁρμονιὴν αὐλῆ νῦν ποθέουσα πόλου.

* It appears from Carew's Cornwal, Fol. 117, that Sir Henry Killigrew had a daughter, married to Sir Jonathan Trelawny a Cornish Gentleman, about the latter end of Queen Elizabeth's reign: and it is very probable she was his daughter by this lady. Sir Henry was living in great esteem in the year 1602. Vid. Carew's Cornwal, Fol. 61.

† Strype's Annals of the Reformation under that year.

‡ Vid. Stowe's Survey of London, edit. fol. 1633, pages 259, 260.

Chara

Chara valeto Soror, in Cœlo morte triumphas,
Mors tua vita tibi, mors tamen illa tuis.
Mens tua labe carens, pietas, doctrina, modeſta
Vita, lepos ſuavis digna fuere Deo.
Ut junxit Sanguis, nos jungat in æthere Chriſtus:
Interea tacco mortua morte tua.

Feliciſſimæ & in Chriſto chariſſimæ Memoriæ Katherinæ Kiligreiæ, Robertus Maſſonus Formanus, Paſtor Eccleſiæ Londino-Gallicæ his Verſibus parentavit.

Cœleſtem Καθαρῷ concluſam pectore mentem
Audivi, aſpexi, ſæpius obſtupui:
Cœlicolam ſancto ſecluſam corpore mentem,
Quam colui carus, mœſtus ovanſque cano:
Quis non ereptas tot dotes lugeat? & quis
Cœlo cœleſtes lividus invideat?
Cedere ſed Patri gnatos, terrena ſupernis
Eſt æquum, ſequimur: tu Καθαρίνα præi.

Epitaphium præſtanti Feminæ, Katharinæ Kiligreiæ, Autore Andrea Melvino.

Palladis et Phœbi comes una, & Pieris una,
Pieridumque Soror, Pieridumque parens.
Gratia, Suada, Lepos, Gravitas, Conſtantia, Candor,
Relligio, Pietas, & Pudor & Probitas,
Atque Paleſtinæ, & Latiæ, Graiæque Camenæ
Clauſit olim uno omnes pectore, nunc tumulo.

Aliud Epitaphium Autore Gulielmo Charco.

Hic Katharina jacet de ſtemmate nobilitato
Cociadum, & claro Kiligreio nupta marito:
Hoc ſatis eſt, Hoſpes: Rhodanus nam cætera novit,
Et dives Rhenus; celebrat ſic fama Sororem
Muſarum, & Magnam magnæ Pietatis Alumnam.

The Engliſh tranſlation of the foregoing epitaphs on Mrs. Killigrew.

Mrs. Katherine Killigrew, wrote the following verſes in her life time, on her own death.

To God I ſleep, but I in God ſhall riſe,
And, in the fleſh, my Lord and Saviour ſee,
Call me not dead, my ſoul to Chriſt is fled,
And ſoon, both ſoul and body join'd ſhall be.

A La-

A Lamentation for the death of Mrs. K. Killigrew, by her ſiſter Elizabeth.

By rig'rous fate, tho' learned, pious, fair,
She fell; no eloquence perſwaded there.
Untimely ſnatch'd, ſweet Katharine farewell,
'Tis thine in heav'nly harmony to dwell!

Farewell, dear ſiſter, you ſhall heav'n enjoy,
Crown'd by that death which does thy friends deſtroy.
Free was thy mind from ev'ry vicious ſtain,
Wit, learning, grace, did in thy boſom reign.
Thy blameleſs life well merited that heav'n,
Which to thy hopes, (alaſs!) was early giv'n.
As blood on earth our friendly boſoms join'd,
Our ſouls, above, ſhall be in Chriſt combin'd.
Mean time in ſilence I thy death deplore,
Dead by that fatal ſtroke, I can no more!

To the moſt happy, and in Chriſt, moſt dear, memory of K. K. Robertus, Maſſonus Formanus, Miniſter of the reformed French church in London, offers theſe verſes.

Oft have I ſeen, and ſtill with wond'ring eyes,
In her fair mind each blooming virtue riſe;
Seen ev'ry grace its utmoſt power diſplay,
An heav'nly ſoul enclo'ſ'd in ſpotleſs clay!
Such was her mind, ſuch excellence ſhe bore,
I once admir'd her, and I now deplore!
What mortal heart would not this treaſure mourn,
From earth, by death's relentleſs mandate torn!
Yet who ſhall dare to murmur at her reſt,
Or envy ſaints with endleſs glory bleſt?
'Tis juſt that children ſhould to parents bow,
And earthly frailty God's great will allow,
Lead, beauteous Kath'rine, in th'etherial way!
In tears we follow to the realms of day!

An epitaph on the moſt excellent K. K. by Andrew Melvin.

Apollo's fav'rite and to Pallas dear,
Adorn'd by ev'ry art her works appear.
Parent and ſiſter of the harmonious nine,
All Greece and Rome did in her numbers ſhine.
The ſacred language too ſhe made her own,
Nor eaſtern learning was to her unknown.

Faith, modeſt candour, piety reſign'd,
Religious zeal, and purity of mind,
Each grace that love or admiration gains,
Her boſom once, and now, her tomb contains.

Another epitaph, written by William Chark.

Here Kath'rine lies, deriv'd of noble kind,
Of Cooke, to Killigrew by marriage join'd.
Enough this notice, for to diſtant Rhone,
And Rhine, her virtue, and her wit are known,
By fame ſuch laſting monuments are giv'n,
To her, the Muſes friend, and ſaint of Heav'n.

Mr. Camden *, Dr. Fuller †, Mr. Lloyd ‡, Mr. Bohun ‖, and Mr. Strype §, mention a fifth daughter, whoſe name they ſay is loſt: But all obſerve that ſhe was married to Sir Ralph Rowlet. Nay, Sir William Dugdale ¶ tells us that Sir Anthony Cooke had ſix daughters, but gives no authority for it. I have taken much pains to find out thoſe two ladies, but with ſmall ſucceſs. Sir John Harington who as I have obſerved above correſponded with lady Ruſſel, and therefore one would think might be depended upon in this affair, mentions but four **. But that which ſeems to put the thing out of all doubt, is a monumental inſcription for their father Sir Anthony Cooke, in the church at Rumford in Eſſex ††, which contains a ſort of pedigree of the family, and which mentions two ſons, viz. Richard who married Anne, daughter of John Caulton—And William, who married Frances daughter of John Lord Gray, brother to the Duke of Suffolk: and the above-mentioned four daughters. And it is obſervable, that the monument repreſents Sir Anthony with two ſons behind him: and his lady with only four daughters behind her, as Mr. Strype informs us ‡‡.

Since the writing of this, in turning over Mr. Fulman's manuſcripts in Corpus Chriſti College Archives, I find it re-

* In his Annals of Queen Elizabeth, under the year 1576.
† Worthies in Eſſex, p. 328.
‡ State Worthies, p. 374.
‖ In the preface to his tranſlation of Biſhop Jewel's Apology for the church of England.
§ In his Life of Archbiſhop Parker, p. 179.
¶ Baronage, vol. 2. p. 437.
** See his Engliſh tranſlation of Arioſto, p. 314.
†† Vid. Salmon's Hiſtory and Antiquities of Eſſex, p. 251.
‡‡ Annals, under the year 1576.

marked

marked by that indefatigable gentleman * that the fifth daughter's name was MARGARET; and that ſhe was married to Ralph Rowlet Sher. Eſſ. Hertf.

And in Dr. Haddon's poems †, I lately met with the following Tetraſtich.

IN NUPTIAS RODOLPHI ROULETI, & Thomæ Hobei, qui duas D. Antonii Coci filias, duxere uxores eodem die.

Margaritam Roulete tuam ſac mente recondas,
Gemma ſit ut tuto tam pretioſa loco.
Sit frater fratri ſimilis, ſit filia patri,
Sic vir erit dignus conjuge, ſponſa viro.

On the nuptials of Ralph Rowlet and Thomas Hobby, who on the ſame day, eſpouſed the two daughters of Sir Anthony Cooke.

Rowlet in pureſt heart thy Marg'ret wear,
A caſket proper for a gem ſo rare!
The brother's merit let the brother claim,
The daughter emulate the Father's fame:
So ſhall the bridegroom to his like be join'd,
The bride her virtues in her conſort find.

Mr. Strype in his Memorials Eccleſiaſtical under the year 1557, ſays "December the eighth, the Lady Rowlet, one "of the learned daughters of Sir Anthony Cooke, and the "youngeſt of the five, wife of Sir Ralph Rowlet, Knight, "was buried in the pariſh of St. Mary Staining London."

But after all, *quære*, whether ſhe was not a natural daughter.

QUEEN ELIZABETH.

THIS Princeſs (worthy to be compared with the greateſt monarchs that ever reigned) was born at Greenwich upon Thames, on Sunday, September the ſeventh, An. 1533: And was the daughter of King Henry the eighth, by his

* Vol. 15.
† Printed at London, 1567, 4to. p. 82.

Queen Anne Bullen. She was born with a genius as much ſuperiour to the common race of mortals, as in her ſtation, ſhe was raiſed above them: and indeed, ſhe fell into times that required no leſs a degree of underſtanding. Providence alſo may juſtly be ſuppoſed both to have beſtowed upon her uncommon intellectuals, and to have bleſſed and proſpered her to an uncommon degree in the exerciſe of them. For how elſe could ſhe have been enabled to have ſeated herſelf ſo firmly in the Regal Throne, and to have extricated herſelf out of the many difficulties, with which ſhe and her country were embarraſſed, and alſo to have carried on the glory of the Britiſh name, and terror of it's arms, to an height known to but very few of her greateſt predeceſſors? Inſomuch that all the European Princes were aſtoniſhed at her wiſe adminiſtration; which gained her the titles of the *North Star*; the *Goddeſs of the Sea*; the true *Thetis*, &c. But I ſhall not enter into any particular account of her government; that has been very happily performed already. My province is only to record her as a learned Princeſs; her claim to which title I ſhall endeavour to make out, from various authors; and to give a few ſpecimens of her learning and great abilities, which have been leaſt taken notice of by others.

The King her father being a learned and wiſe Prince, ſoon perceived in her a peculiar greatneſs of mind, tenacious memory, and incomparable natural parts, crowned with an excellent diſpoſition towards piety and virtue, and cauſed her to be carefully inſtructed in all kinds of learning which were ſuitable to the greatneſs of her birth or ſex.

The early part of her education was committed to the care of Lady Champernon or Champernoun as Mr. Strype calls her *, a lady of great accompliſhments, who much improved her innate goodneſs, fine wit, and native modeſty, by her wiſe counſel and good inſtruction.

Her firſt tutor for the Latin and Greek tongues, ſeems to have been Mr. William Grindal, a gentleman excellently well qualified for that employment. Under his tuition ſhe ſoon made a conſiderable progreſs not only in the above-mentioned languages, but alſo in the French and Italian, by the aſſiſtance as it ſeems of other maſters; inſomuch, that at eleven years of age ſhe tranſlated out of French verſe into Engliſh proſe, *The Mirrour or glaſs of the ſinful Soul.* She dedicated this tranſlation to Queen Katherine Parr, by an epiſtle dated from Aſherige, December 31, 1544.

* In his Life of Archbiſhop Grindal, p. 3. See alſo Aſcham's Epiſtles, p. 94.

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don't know whether this performance was ever printed: but the ingenious epiſtle dedicatory, and the preface to the book, may be ſeen in the *Sylloge Epiſtolarum*, &c. printed by Mr. Hearne in his edition of *T. Livii Foro-Julienſis*, pages 161, 162, 163.

And when ſhe was but twelve years old, ſhe tranſlated from the Engliſh tongue into Latin, French and Italian, *Prayers or Meditations, by which the Soul may be encouraged to bear with patience all the miſeries of this life, to deſpiſe the vain happineſs of this world, and aſſiduouſly provide for eternal felicity. Collected out of certain pious writers by the moſt noble and religious Catherine Queen of England.* Dedicated by the Princeſs Elizabeth to King Henry the VIIIth and begins, "Quemadmodum immortalis animus." Dated at Hatfield 30th December, 1545, MS. in the royal library at Weſtminſter. About this time ſhe alſo tranſlated into the Engliſh tongue, from the French original, *The Meditations of Margaret Queen of Navarre, concerning the love of her Soul towards Chriſt. Book* I. Publiſhed by Bale, An. 1548. And afterwards by Hen. Denham, 24°.

"And what farther advances ſhe was likely to make in thoſe languages, in caſe ſhe proceeded in the courſe that Mr. Grindal took with her, Mr. Aſcham ſignified in a letter to Sir John Cheke *. "It can ſcarce be credited (ſaith he) "to what degree of ſkill in the Latin and Greek ſhe might "arrive, if ſhe ſhall proceed in that courſe of ſtudy wherein "ſhe hath begun by the guidance of Grindal." But ſhe had a great misfortune in loſing ſoon this her ingenious and learned inſtructor; for he died of the plague, in the year 1548." At which time as Mr. Camden obſerves †, (before ſhe was ſeventen years old) ſhe very well underſtood the Latin, French, and Italian tongues; and the Greek indifferently: and was alſo very well ſkilled in muſick, and both ſung and played artfully and ſweetly.

Who inſtructed her in French, or who was her preceptor for the Spaniſh tongue, in which ſhe was well ſkilled, I know not. But the indefatigable compilers of the general dictionary obſerve from Peter Bizari, that Signior Caſtiglioni was her tutor for the Italian tongue. Bizari ſpeaking of Queen Elizabeth, ſays ‡, "She is a perfect miſtreſs of our polite "and elegant language, in the learning of which Signior

* Vid. his Epiſtles, p. 79.

† In the *Introduction to his Annals of Queen Elizabeth.*

‡ In his *Hiſtory of the Wars of Hungary, &c.* in the Italian, p. 206. printed at Lyons by Rovillio, 1563, in Oct. Bizari lived many years in England at that time, and was even a Fellow of St. John's College in Cambridge.

" Giovanni Battiſta Caſtiglioni (now gentleman of her " privy Chamber) was her principal maſter. This gen- " tleman is ſo well vers'd in every thing that forms the gen- " tleman and the man of honour, that upon this account, " and for his great merit in other reſpects, he is highly " eſteemed by ſo great a Queen."

Having loſt King Henry her father, and her valuable tutor at the ſame time, ſhe was exceedingly fortunate and happy in thoſe who ſucceeded; for King Edward her brother loved her extremely; uſually called her his *Lady Temper*; and countenanced and encouraged her in her ſtudies more than could be expected from ſo young a Prince. And ſhe was now no longer apprehenſive of her father's furious jealouſy in regard to her principles in religion; and could without the leaſt reſtraint read ſuch books of divinity as ſhe and her tutors thought proper.

In order to ſupply her ſelf with another preceptor, ſhe ſent to the celebrated Mr. Roger Aſcham, who at her preſſing importunity left Cambridge, came up to her at Cheſthunt, and well ſupplied the place of her former tutor. She now purſued her ſtudies with great ardor, and read with peculiar attention many of the beſt Greek and Latin hiſtorians, philoſophers and orators. Her great diligence and ingenuity pleaſed her new and learned tutor ſo much, that he ſpeaks of it with the higheſt ſatisfaction in a letter to his friend Sturmius, dated from Greenwich, September 14, 15—*, in which he tells him, " That he enjoy'd at court as agreeable " a freedom and retirement for his ſtudies, as ſhe has ever " done in the univerſity; and that he was then reading over " with the Princeſs Elizabeth the Orations of Æſchines " and Demoſthenes *de Corona* in Greek, and that ſhe under- " ſtood at firſt ſight not only the force and propriety of the " language, and the meaning of the orator, but the whole " ſcheme of the cauſe, and the laws, cuſtoms, and manners " of the Athenians." And Mr. Strype in his life of Biſhop Aylmer † tells us, that among other diſcourſe which that Biſhop, who was then tutor to the Lady Jane Gray had with Mr. Aſcham, the latter aſſured him, that he learned more of the Lady Elizabeth than ſhe did of him, " I teach " her words, ſaid he, and ſhe teaches me things. I teach " her the tongues to ſpeak, and her modeſt and maidenly " looks teach me to do; for I think ſhe is the beſt diſpoſed " in all Europe."

* *Epiſt.* 2 *lib.* I.
† Page 298.

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Being thus prepared by ſkill in very many languages, philoſophy, &c. She was by the learned Dr. Grindal Profeſſor of Divinity initiated in the ſtudy of Theology, which ſhe purſued with uncommon application and induſtry. She read over Melancthon's common Places, and (as Mr. Bohun obſerves,*,) gained very much by an exact and accurate peruſal of the ſacred writings. There were innumerable ſentences in the New Teſtament, and the oracles of the prophets, which ſhe had treaſured up in her memory, and which ſhe would upon occaſion mention: and ſhe attended the offices of religion and piety with great devotion and care. She often addreſſed her devouteſt prayers to God, and implored his aſſiſtance, for the obtaining of a chaſt heart, a pure and unſpotted life, and a ſteady and conſtant ſoul. Thus did her ſtudies run in a calm and regular courſe all the happy, but, ſhort reign of her excellent brother; and thus did ſhe by her ſincere piety and devotion, obtain ſuch a ſhare of truly chriſtian fortitude, patience and reſignation as firmly ſupported her under the long, great and many afflictions and calamities which befel her in the cruel reign of the ſucceeding Princeſs.

Upon the death of King Edward which happened July the 6th 1553, Queen Mary ſucceeded to the Throne; and having received very conſiderable favours and teſtimonies of Lady Elizabeth's eſteem, ſhe returned her ſome ſlight outward forms of civility; but the hatred and malice ſhe bore her, (either on account of her mother, or her religion, or both,) could not be long concealed: Articles were deviſed and drawn up againſt her; and her perſon upon ſuſpicion and ſurmiſes only, was ſeized and hurried from place to place. She was impriſoned, and moſt inhumanly treated, being oftentimes in extreme danger and hazard of her life †; but was wonderfully preſerved by Divine Providence. At laſt by the interpoſition of King Philip, (whether out of compaſſion or policy I know not, though the latter is believed to be the true cauſe by ſome judicious authors) ſhe was releaſed from her impriſonment, and in a good meaſure free from the

* Character of Queen Elizabeth, p. 11.

† Michael de Caſtelnau tells us, (*Memoirs* p. 59.) that Queen Elizabeth had often told him, "that ſhe was by the Queen's order, impriſoned, and in great "danger of her life; and that her ſiſter was ſo inraged, that ſhe procured infor- "mation againſt her, and accuſed her of holding a private correſpondence with "Henry II. of France, and of being intirely devoted to that intereſt. She like- "wiſe aſſured me (ſays he) that her hopes of living were once ſo ſmall, that ſhe "made a Requeſt of her ſiſter, in caſe ſhe was to be beheaded, it might be done "after our way, and to have an executioner brought from France for that Pur- "poſe."

perſecution of her enemies, the remaining part of her ſiſter's life. But as thoſe things have been treated of at large by our civil and eccleſiaſtic hiſtorians, I forbear mentioning particulars, and ſhall only obſerve, as an inſtance of her gratitude to King Philip, that ſhe had his picture placed by her bedſide, and uſed always to ſhew it to thoſe who had admittance there, in acknowledgment of him as the preſerver of her life in the reign of her ſiſter. And ſhe kept it there to the end of her days, notwithſtanding his perfidiouſneſs and inhumanity to her afterwards. And that in her time of perſecution, when a popiſh prieſt preſſed her very hardly to declare her opinion concerning the bodily preſence of Chriſt in the ſacrament, ſhe truly, but cautiouſly, gave him her judgment in theſe verſes *.

'Twas GOD the word that ſpake it,
He took the bread and brake it,
And what the word did make it,
That I believe and take it.

Queen Mary having reigned five years, four months and ſome few days; much of which time had been ſpent in murdering, burning and torturing the ſervants of God, and her own good ſubjects; it pleaſed the divine wiſdom in his due time, to hear the cries and complaints of the oppreſſed, the fatherleſs and widows, for ſuch had many been made, by the mercileſs cruelty of this Queen and her clergy; and to reſcue very many others from the jaws of death, who were deſtined to the ſame fiery trial, which their proteſtant brethren had ſuffered, by the opportune death of this Queen, Nov. 17, 1558. Upon which the Princeſs Elizabeth happily aſcended the throne, which ſhe adorned more than any of her royal predeceſſors ſince the days of ALFRED the Great. It was therefore very juſtly and truly obſerved by Monſieur Bayle, that it would not be doing her ſufficient juſtice to ſay only, that not any woman reigned with more glory than ſhe did: It muſt be added, that there have been but few great Kings, whoſe reigns can be compared with hers; it being the moſt beautiful period in Engliſh hiſtory.

After a long interruption of her beloved ſtudies, when ſhe had by her great wiſdom ſettled the perplexed affairs of her kingdom, I find † in the year 1563, ſhe was then renewing

* Vid. Sir John Harington's notes on his *Engliſh tranſlation* of Arioſto. And Dr. T. Fuller's *Holy State* in vit. Elizabeth.

† Aſcham's Schoolmaſter, page 211

them

them with great intenſeneſs, under the care and inſpection of her ſchool-maſter Mr. Aſcham, who was ſo tranſported, with his royal miſtreſs's diligence and progreſs in literature, that he tells the young gentlemen of England "it was their "ſhame, that one maid, ſhould go beyond them all in ex-"cellency of learning and knowledge of divers tongues. "Point forth (as he made the challenge) ſix of the beſt "given gentlemen of this court and all they put together "ſhew not ſo much good will, ſpend not ſo much time, be-"ſtow not ſo many hours daily, orderly and conſtantly, for "the increaſe of learning and knowledge, as doth the "Queens Majeſty her ſelf. Yea, he believed, that beſides "her perfect readineſs in Latin, Italian, French, and Spa-"niſh, ſhe read there at Windſor, more Greek every day, "than ſome Prebendaries of that church did read Latin in "a whole week. And that which was moſt praiſe-worthy "of all, within her walls of her privy chamber ſhe had ob-"tained that ſingularity of learning, to underſtand, ſpeak "and write both wittily with head, and fair with hand, as "ſcarce one or two rare wits in both the univerſities had in "many years reached unto."

I could (were it neceſſary) give many remarkable teſtimonies of this ſort; as that of Biſhop Jewel's in his *Rejoinder*, Dr. Haddon's in his reply to Oſorius, of Michael de Caſtelhau's *, and the famous Scaliger's, who tells us, that ſhe ſpoke five languages, and knew more then all the great men then living; but perhaps enough has been ſaid of her ſkill in languages, it may be proper now to give ſome account of her reading and knowledge of books; and of her writings.

Beſides the great pains ſhe took in the peruſal of authors herſelf, ſhe had many learned readers of them to her; among which, none were more eſteemed by her than Sir Henry Savil, and Sir John Forteſcue. She cauſed the latter (who was a great maſter in the Greek and Latin tongues) to read to her Thucidides, Xenophon and Polybius: and after them Euripides, Æſchines and Sophocles. And in return for this good ſervice, ſhe afterward made him maſter of her wardrobe, and chancellor, and under treaſurer of the exchequer; and would often commend him for his integrity.

She her ſelf read over Cicero, Pliny, Livy and others, with ſo much care, that ſhe became (as Mr. Bohun obſerves) the miſtreſs of an even, beautiful, pure, unmixed, and truly Princely ſtyle, which ſhe could ſpeak with elegance and facility. As ſhe became thus eloquent, and well furniſhed

* Vid. his Memoirs, p. 194.

with

with knowledge by the means of this language; ſo upon all occaſions ſhe was ready to expreſs her love and eſteem for the Latin tongue. In this language ſhe did not make it her buſineſs, whilſt ſhe was reading the beſt Latin authors, to furniſh her memory only with grammatical obſervations or a plenty of elegant phraſes, which might help to adorn her ſtile or exalt her reputation for learning: but ſhe treaſured up thoſe precepts very carefully, which were uſeful for the government of her life, or for the managing her private affairs, or thoſe of the ſtate well and wiſely. To this end ſhe particularly read Livy's Hiſtory, Tacitus's Annals, the Acts of Tiberius the Emperor, and all Seneca's works. She likewiſe made many obſervations for the regulation of manners, the equal adminiſtration of juſtice, and the allaying human paſſions, that nothing might be done by her angrily, proudly, injuriouſly, and beyond the rules of civility. There was not one remarkable ſtory or expreſſion in all the works of Thucidides and Xenophon, pertaining to the government of life or manners, or to the ordering publick affairs, but ſhe had it by heart. She was as great an admirer of philoſophy, as of eloquence and hiſtory; by which ſhe attained the knowledge of many excellent things; and that civil prudence or policy which is ſo abſolutely neceſſary for all Princes. And beſides all that civil prudence and the knowledge of governing, by which the publick utility is acquired and improved; ſhe drew from the ancient and moſt noble philoſophers, all thoſe precepts which they have ſet down for the gaining moral prudence and virtue. Her greateſt care was ſpent in the cultivating theſe two beautiful parts of philoſophy. I will omit the common philoſophers, of whoſe learning and doctrine ſhe was a great lover. The divine Plato, that illuſtrious light of Greece, was made more noble by the hands of this heroic Princeſs. And Ariſtotle the prince of the philoſophers, was read by her. Alſo Xenophon's Cyrus; a piece not writ with the truth of an hiſtorian; but to repreſent the lively image of a juſt and moderate Prince, accompliſhed with all thoſe endowments which the great Socrates had ſet forth, for the living well and happy. She had this author in ſo great eſteem, that ſhe tranſlated one of his dialogues into Engliſh. In Num. 2. of the *Miſcellaneous Correſpondency: Containing Eſſays, Diſſertations, &c. on various Subjects, ſent to the Author of the Gentleman's Magazine*, Oct. Lond. 1743, is printed an Engliſh tranſlation of Queen Elizabeth's of *A Dialogue out of Xenophon, in Greek betweene Hiero a King, yet ſome tyme a privat perſon, and Simonides a Poet, as touching the Liffe of the Prince and privat man.* Of which

which the publiſhers give this account. The following piece, which is a tranſlation made by Queen Elizabeth, and in her own hand writing, having been communicated to us as a great curioſity, we ſhewed it to ſome virtuoſi acquainted with MS. who make no doubt of its being genuine, and much admire the beauty and ſtrength of ſtile conſidering the time it was written in: Wherefore we not only reſolved to print the whole treatiſe, but to give the publick an engraved ſpecimen of her hand-writing by a lineal tranſcript of the laſt page. The MS. conſiſts of eighty pages in 4to, in the firſt of which the title runs thus. *A ſhort treatiſe or dialogue about the difference between the Liffe of the Prynce and privat Perſon don out of Xenophon in Greek into Engliſh.* It begins "Simonides "the poet reſorted on a tyme to King Hiero, and being both "at leiſure, Simonides diſpoſed to find ſome talk"——and ends "Think your country your home, the inhabitants your "neighbours, all friends your children, and your children "your own ſoul, endeavouring to ſurpaſs all theſe in liber-"ality and good nature, for conquer once your friends by "well doing, and care not what enemies can woork againſt "you, this if you do, you ſhal be happie, and twiſe happie "to your ſelf, and plauſible to the world."

She alſo tranſlated out of Greek into Latin *Two Orations of* Iſocrates.

Being now furniſhed with a large ſtock of learning and knowledge, her Majeſty went to Cambridge (Aug. 5. 1564.) to entertain herſelf no doubt, as well as do honour to the Univerſity, and encourage learning, where ſhe continued five whole days in the lodgings of the Provoſt of Kings' College. She was entertained with comedies, tragedies, orations, diſputations, and other academical exerciſes: ſhe ſeverally viſited every houſe. And at her departure ſhe took leave of Cambridge with a Latin oration, which the curious may ſee in the ſecond vol. of Holinſhed's *Chronicle*, p. 1206. Or in Fuller's *Hiſtory of Cambridge*, p. 138.

Aug. 31, 1566, ſhe went to Oxford *. Towards evening as her Majeſty approached, ſhe was met at Wolvercote, where the juriſdiction of the Univerſity ends, by the Chancellor the Earl of Leiceſter, by four Doctors, Dr Kennal the Vice-Chancellor, Dr. Lawrence Humphrey, Dr. Thomas Godwyn, and Dr. Thomas White in their ſcarlet robes and hoods; and by eight maſters of arts who were heads of Colleges or Halls. The Chancellor then delivered the ſtaffs of

* Vid. Mr. Wood's Hiſt. & Antiq. Univ. Ib. I. pages 286, 287. Alſo Dr. Jebb's Life of the Earl of Leiceſter, pages 40, 41, &c.

the three ſuperior Beadles into her Majeſty's hands, and having received them again from her, and reſtored them again to their reſpective officers, Mr. Roger Marbeck, then orator of the univerſity, and canon of Chriſt Church, made an elegant ſpeech to her Majeſty upon the occaſion. She then held out her hand to the orator and doctors, and as Dr. Humphrey drew near to kiſs it, "Mr. Doctor (ſays the Queen ſmiling) "that looſe gown becomes you mighty well, I wonder your "notions ſhould be ſo narrow." This Humphrey it ſeems was at the head of the puritan party, and had oppoſed the eccleſiaſtical habits with great warmth of zeal.

As ſhe entered the town, the ſtreets were lined with Scholars from Bocardo to Carfax, who as her Majeſty paſſed along, fell down upon their knees, and with one voice cryed out, long live the Queen! At Carfax the Greek Profeſſor Mr. Lawrence, addreſſed her Majeſty in a Greek Oration, and the Queen anſwered him in the ſame language and commended his performance. From hence ſhe was conveyed with the like pomp to Chriſt Church, where ſhe was received by Mr Kingſmill the publick Orator, who in the name of the Univerſity congratulated her Majeſty's arrival among them.

For ſeven days together the Queen was magnificently entertained by the Univerſity, and expreſſed an extreme delight in the lectures, diſputations, publick exerciſes and ſhews which ſhe conſtantly heard and ſaw. On the ſixth day ſhe declared her ſatisfaction in a Latin Oration, which may be ſeen in Wood's *Hiſtoria & Antiquitates Univerſitatis Oxonienſis*, Lib. I. p. 289. And in the appendix to Dr. Jebb's *Life of Mary Queen of Scots*, No. 4.

On the morrow after ſhe took her leave, and was conducted by the heads as far as Shotover Hill, when the Earl of Leiceſter gave her notice, that they had accompanied her to the limits of their juriſdiction. Mr. Roger Marbeck then made an oration to her Majeſty, and having laid open the difficulties under which learning had formerly laboured, he applied himſelf to the encouragement it had lately received, and the proſpect of its ariſing to the height of ſplendor under her Majeſty's moſt gracious adminiſtration. The Queen heard him with pleaſure, and returned him a moſt favourable anſwer; and caſting her eyes back upon Oxford, with all poſſible marks of tenderneſs and affection, ſhe bade them farewell.

As her Majeſty had now viſited both her Univerſities, and had ſeen and heard their learned academical exerciſes, it is very natural to imagine it muſt have had a great influence on her

her mind; ſhe being now in the very flower of her age, and having ſuch a ſtrong propenſity and affection to good literature in general, it is very probable ſhe now exerted all her faculties, and made a larger uſe of her fine talents than at any other time of her life; and no doubt compoſed ſome of the many things hinted at by Sir Henry Savil and Mr. Camden. The latter ſays ſhe was always reading or writing ſomething. And the former in the dedication of his Engliſh verſion of Cornelius Tacitus, addreſſed to her Majeſty, thus expoſtulates with her. "But the principle cauſe was to incite your Majeſty by this as by a foil to communicate to the world, if not theſe admirable compoſitions of your own, yet at the leaſt thoſe moſt rare and excellent tranſlations of hiſtories (if I may call them tranſlations which have ſo infinitely exceeded the originals) making evident demonſtration to all who have ſeen them, that as the great actions of Princes are the ſubject of ſtories, ſo ſtories compoſed or amended by Princes, are not only the beſt pattern and rule of great actions, but alſo the moſt natural regiſters thereof, the writers being perſons of like degree, and of proportionable conceits with the doers."

It is not improbable that about this time ſhe wrote her Comment upon Plato.

Moreri aſſures us that ſhe was well ſkilled in mathematicks; but what authority there may be for ſuch an aſſertion I know not; however, this is certain, that ſhe was not wanting in her affection to the ſtudies of aſtronomy and mathematicks, as is ſufficiently demonſtrated by her ſo generouſly countenancing and encouraging that great aſtronomer and mathematician Dr. John Dee, whom ſhe frequently converſed with, and conſulted; and went to viſit him twice at leaſt at Mortlake in Surrey; and was ſo much pleaſed with his great learning and extraordinary diſcoveries, as to become his patroneſs and ſcholar, as the doctor himſelf has informed us *. "Anno 1564, after my return from the Emperors Court (ſays he) her Majeſty very graciouſly vouchſafed to account herſelf my ſcholar in my book, written to the Emperor Maximilian, intitled *Monas Hieroglyphica*; and ſaid, whereas I had prefixed in the forefront of that book: *Qui non intelligit, aut taceat, aut diſcat*: If I would diſcloſe unto her the ſecrets of that book, ſhe would *diſcere & facere*; wherefore her Majeſty did vouchſafe to read that book *obiter*, with me at Greenwich; and then in moſt heroical and princely wiſe did comfort me and encourage

* Vid. the Appendix to John of Glaſtonbury's Chronicle, pages 507, 519.

"me

"me in my ſtudies, philoſophical and mathematical, &c." He likewiſe tells us *, that "Her Majeſty took pleaſure to "hear his opinion of the Comet appearing, An. 1577; "whereas the judgment of ſome had unduely bred great "fear and doubt in many of the Court; being men of no "ſmall account. This was at Windſor, where her Majeſty "moſt graciouſly did uſe me for three days; and amongſt "other points, her moſt excellent Majeſty promiſed me "great ſecurity againſt any of her Kingdom, that would "by reaſon of my rare ſtudies and philoſophical exerciſes, "unduely ſeek my overthrow——" I might add ſeveral inſtances of her Majeſty's generoſity to this great man; but I muſt proceed, and obſerve, that it was not to him alone; for by her countenance and protection our two famous Univerſities produced within a few years more illuſtrious examples of learning and real worth, than had ever been ſeen before in the ſame compaſs of time in any age whatſoever. I have before taken notice of her Majeſty's ſkill in muſick, and I will here add, that a learned and ingenious writer † attributes the improvement of that and the other ſciences to this learned Princeſs. "Her reign (ſays he) brought forth "a noble birth, as of all learned men, ſo of church muſick. "This was very probably owing to the encouragement "given by that Princeſs to this art in common with others, "as well by her example as favour; for ſhe was not only "a lover of muſick, but likewiſe ſkilled in it herſelf. And "therefore Richard Mulcaſter, then maſter of Merchant "Taylors School, paid her an handſome compliment on "that account in the following verſes."

Regia majeſtas, aetatis gloria noſtrae,
Hanc in deliciis ſemper habere ſolet;
Nec contenta graves aliorum audire labores,
Ipſa etiam egregie voce manuque canit ‡.

Our gracious Queen, bright glory of our age,
The pow'r of notes harmonious can engage;
Much joy ſhe thence receives, but more conveys,
While both her voice and hand the concert raiſe.

* Page 521.
† Mr. Profeſſor Ward in his Life of Dr. Bull, pages 201, 202.
‡ Theſe verſes are in a poem, prefixed to a book intitled *Diſcantus cantiones, quae ab argumento ſacrae vocantur, quinque & ſex partium: Autoribus* Thoma Tallis & Gulielmo Birdo *Anglis*, &c. Lond. 1575, 4to oblongo.

And

And of her ſkill in poetry, we have a very grand teſtimony given by the learned author of a book * intitled *The Art of Engliſh Poeſy*, London, 1589. 4to. Where (p. 51.) ſpeaking of Engliſh Poets in general, he thus concludes. "But "laſt in recital and firſt in degree is the Queen our ſovereign "Lady, whoſe learned, delicate, noble muſe, eaſily ſur-"mounteth all the reſt that have written before her time or "ſince for ſenſe, ſweetneſs or ſubtilty, be it in ode, elegy, "epigram, or any other kind of poem heroic or lyric, "wherein it ſhall pleaſe her Majeſty to employ her pen, "even by as much odds as her own excellent eſtate and "degree exceedeth all the reſt of her moſt humble vaſſals." Mr. A. à Wood, and Mr. Heywood tell us, that much of her Engliſh Poetry may be met with in this ſcarce book; but upon examination I could find but one ſpecimen (in p. 208), which contains 16 verſes. As ſhe has been much applauded for her genius in Engliſh Poetry, ſo we may preſume ſhe was not leſs happy in her Latin Compoſitions; as may be conjectured by her extempore anſwer to the Spaniſh Embaſſador, ſent hither juſt before their intended invaſion in 1588, who after a larger repreſentation of his Majeſty's demands, had ſummed the effect thereof in this Tetraſtich.

Te veto ne pergas bello defendere Belgas:
Quæ Dracus eripuit nunc reſtituantur oportet:
Quas Pater evertit jubeo te condere cellas;
Religio Papæ fac reſtituatur ad unguem.

To which her Majeſty inſtantly reply'd.

Ad Græcas, bone Rex, fient mandata calendas †.

I cannot forbear obſerving in this place that an eminent writer ‡ tells us that ſhe was not a warlike Princeſs; and yet at the ſame time ſays, that ſhe knew ſo well how to train up warriors, that England had not for a long time ſeen a greater number of them, nor more experienced. As I am very unwilling this great Princeſs ſhould be robbed of any part of her glory; I will here give an inſtance of her courage, valour and magnanimity of ſoul, which perhaps cannot be ſurpaſſed by any of the famous Heroines of former ages; and

* Said to be wrote by Sir Philip Sidney.
† Vid. Dr. Fuller's Holy State, p. 316.
‡ F. d'Orleans, in *Hiſtoire des Revolut. d'Anglet.* tom. 2. p. 459. of the Paris Edit. 1693.

which

which likewiſe may not be looked upon as foreign to my purpoſe, ſince it will at the ſame time give a ſpecimen of her Engliſh Oratory.

When the Spaniſh Armado was upon the ſeas, and in daily expectation of landing, no one could appear more brave than this Princeſs: She went to her camp at Tilbury, and rode through all the ſquadrons of her army, attended by the Earls of Leiceſter and Eſſex, and Norris Lord Marſhal, on foot, and having viewed them all, ſhe addreſſed them with the following Oration.

" My loving people,

" We have been perſwaded by ſome that are careful of " our ſafety, to take heed how we commit our ſelves to " armed multitudes, for fear of treachery; but I aſſure you " I do not deſire to live to diſtruſt my faithful and loving " people. Let tyrants fear, I have always ſo behaved my " ſelf that, under GOD, I have placed my chiefeſt ſtrength " and ſafeguard in the loyal hearts and good-will of my ſub- " jects; and therefore I am come amongſt you, as you ſee, " at this time, not for my recreation and diſport, but being " reſolved, in the midſt and heat of the battle, to live or " die amongſt you all; to lay down for my GOD, and for " my Kingdom, and my People, my honour and my blood, " even in the duſt. I know I have the body but of a weak " and feeble woman; but I have the heart and ſtomach of " a King, and of a King of England too, and think foul " ſcorn that Parma or Spain, or any Prince of Europe, " ſhould dare to invade the borders of my realm; to which " rather than any diſhonour ſhall grow by me, I my ſelf " will take up arms, I my ſelf will be your general, judge, " and rewarder of every one of your virtues in the field. " I know already, for your forwardneſs you have deſerved " rewards and crowns; and We do aſſure you in the word " of a Prince, they ſhall be duely paid you. In the mean " time, my Lieutenant General ſhall be in my ſtead, than " whom never Prince commanded a more noble or worthy " ſubject; not doubting but by your obedience to my Ge- " neral, by your concord in the camp, and your valour in " field, we ſhall ſhortly have a famous victory over thoſe " enemies of my GOD, of my Kingdom, and of my People."

I might give many more inſtances of her intrepid reſolution and courage; but I ſhall only chuſe to oppoſe F. d'Orleance with one more, and that perhaps in his own opinion

opinion an infallible teſtimony; viz. That of Pope Sixtus the fifth, who upon all occaſions was uſed to ſay, that ſhe was a woman of a ſtrong head. And he placed her among the three perſons, who alone in his opinion deſerved to reign; the other two were himſelf, and King Henry the fourth of France. "Your Queen ſaid he once to an "Engliſhman, is born fortunate; ſhe governs her king-"dom with great happineſs; ſhe wants only to be married "to me to give the world a ſecond Alexander."

What time ſhe could ſpare from the neceſſary and important affairs of government, was ſtill ſpent at ſtudy; for notwithſtanding old age was now creeping on apace; yet ſhe ſeems to have had the ſame regard and affection for learning, as when ſhe was in the very flower of her youth; for, in the year 1592, (her Majeſty being then almoſt ſixty years old) ſhe paid a ſecond viſit to that moſt delightful ſeat of the Muſes, the Univerſity of Oxford. On Friday the 22d of September, about three o'clock in the afternoon, her Majeſty, being entered within the liberties of the Univerſity, was met by the Vice-Chancellor, heads of houſes, Doctors, Proctors and Beadles, all in their proper habits; and, Mr. Thomas Savil the Senior Proctor having made a ſhort oration, ſhe paſſed on, and within half a mile of the City ſhe was received by the Mayor and his brethren, with a ſhort ſpeech delivered by their Recorder. As ſhe paſſed by St. John's, ſhe was there preſented with a private ſpeech, in behalf of that College. From thence ſhe proceeded till ſhe came to Carfax, where ſhe ſtopped to hear a Greek oration, made by Mr. Henry Cuffe, then Greek reader. Then ſhe went to Chriſt Church (all the ſtreets through which ſhe paſſed being lined with ſcholars) and going in at the end of the Minſter, before ſhe went up to the lodgings provided for her there, ſhe was received with an oration by Mr. Smith. On Saturday her Majeſty went to St. Mary's Church between two and three of the clock, being attended by her Nobility, &c. in a very magnificent manner. Her Majeſty being there placed under her cloth of ſtate upon a very elegant ſtage, erected for her in the eaſt end of the Church, near the quire, there was a philoſophical act prepared for her entertainment, which was begun upon the ſignification of her Majeſty's pleaſure therein, by this only word, *Incipiatis*, being ſpoken by herſelf. Towards the concluſion of the act, the laſt Reſpondent (Mr. John Huckridge) being cut off by the Proctors; the Queen ſeeming much pleaſed with his arguments, ordered him to proceed with theſe her gracious words, *Imo rebelle, ſi poteſt, &c.*

Her Majeſty having been entertained with orations, acts, diſputations, (and a very ſplendid entertainment made by the Lord Buckhurſt then Chancellor of the Univerſity) for ſix days together, on the ſeventh, being Thurſday, about ten o'clock in the forenoon her Majeſty made the following oration to the Vice-Chancellor, Doctors, &c.

Merita et Gratitudo ſic meam rationem captivam duxérunt, ut facere cogant quæ ratio ipſa negat: Curæ enim regnorum tam magnum pondus habent, ut potiús ingenium obtundere, quám memoriam acuere ſoleant. Addatur etiam hujus Linguæ deſuetudo, quæ talis & tam diuturna fuit, ut in triginta ſex annis, credo, vix trigeſies me uſam fuiſſe meminerim. Sed fracta nunc eſt glacies; aut inhærere, aut evadere oportet. Merita veſtra, non ſunt laudes eximiæ et inſignes, ſed immerita mea; non doctrinarum in multis generibus exercitia, quæ declarâſſe vos cum laude ſentio; non Orationes multis & variis modis erudite et inſigniter expreſſæ: ſed aliud quiddam eſt multò pretioſius atque præſtantius, amor ſcilicet veſter, qualis nec unquam auribus, nec ſcripto, nec memoriâ hominum notus fuit; Cujus exemplo parentes carent, nec inter familiares cadit; immò nec inter amantes, in quorum ſortem non ſemper fides incidit, experientiâ ipſâ docente; qualem nec perſuaſiones, nec minæ, nec execrationes delere potuérunt; immò in quem tempus poteſtatem non habet, quod ferrum conſumit, quod Scopulos minuit, id ipſum ſeparare non potuit. Iſta ſunt ejuſmodi, quæ æterna futura putarem, ſi et ego æterna eſſem. Ob quæ ſi mille pro unâ linguas haberem, gratias debitas exprimere non valerem; tantum animus concipere poteſt, quæ exprimere nequit. In cujus gratitudinem ab initio regni mei, ſumma et præcipua mea Solicitudo, cura, et vigilia fuit; ut Reſpublica tam externis inimicis, quàm internis tumultibus immunis ſervaretur, ut quod diu et multis ſæculis floruiſſet, ſub meis manibus non debilitaretur.

Poſt enim animæ meæ tutelam, in hoc Solo meam perpetuam ſolicitudinem collocavi. Quòd ſi pro totius ſalute tám ſemper fuerim vigilans, cum et ipſa Academia pars ejus non minima putetur: quomodo non, et in illam extenditur iſta cautio? pro quâ tantâ diligentiâ uſura ſemper ſum, ut nullo ſtimulo opus ſit ad eam excitandam, quæ ex ſeipſâ prompta eſt ad promovendam, ſervandam, et decorandam, illam. Nunc quod ad conſilium attinet, tale accipite; quod ſi ſequamini, haud dubito quin erit in DEI gloriam, veſtram utilitatem, et meum ſingulare gaudium.

Ut diuturna ſit hæc Academia, habeatur imprimis cura ut DEUS colatur; non more omnium Opinionum, non Secundum

cundum ingenia nimis inquieta et exquisita ; sed ut Lex divina jubet, et nostra præcipit : non enim talem Principem habetis, quæ vobis quicquam præcipiat quod contra Conscientiam verè christianam esse deberet ; Scitote Me prius morituram quàm tale aliquid acturam, aut quicquam jussuram quod in Sacris Literis vetatur. Si cùm corporum vestrorum semper curam suscepi, deseramne Animarum ? Vetat DEUS. Animarum ego Curam negligam, pro quarum neglectu Anima mea judicabitur ? longè absit. Moneo ergo ut non præeatis Leges, sed sequamini ; nec disputatis num meliora possint prescribi, sed observetis quæ Lex Divina jubet, et nostra cogit. Deinde memineritis, ut unusquisque in gradu suo superiori obediat, non præscribendo quæ esse deberent, sed sequendo quod præscriptum est ; hoc cogitantes : quòd si Superiores agere cæperint quæ non decet, alium superiorem habebunt à quo regantur, qui illos punire & debeat et velit. Postremò, ut sitis unanimes ; cùm intelligatis unita robustiora, separata infirmiora, et citò in ruinam casura *.

Having ended her speech she left Oxford at eleven o'clock, and was conducted by the heads of houses, &c. as far as Shotover, where a speech being made to her Majesty, she took her last farewell of the University †.

An. 1593, I find her still busily employed at her study, for this year she translated from Latin into English, Boetius *de consolatione Philosophiæ*.

And in 1598, notwithstanding the rebellion in Ireland which no doubt had a considerable share in her thoughts, she translated into English Salust *de bello Jugurthino* : And about this time, the greatest part of Horace *de Arte Poetica* : And also Plutarch's Book *de Curiositate* : All which saith Mr. Camden ‡ she wrote with her own hand.

This year came into England Paulus de Jaline, embassador from the King of Poland, who delivering his embassy with great insolence ; her Majesty cut him off, in the presence of a great number of her nobility, and instantly spoke the following extempore oration.

Heu quam decepta fui. Expectavi Nuncium : tu verò querelam mihi adduxisti ; per literas te accepi esse Legatum, te verò Heraldum invenio. Nunquam in vita talem Orationem audivi. Miror, sanè miror, tantam et tam insolitam in publico audaciam ; neque puto si Rex tuus adesset, talia

* Vid. Wood's *Hist. Antiq. Oxon. Lib.* I. p. 306.

† An account of what passed every day may be seen in Mr. Peck's Collections of curious Historical Pieces, Lond. 1740, 4to.

‡ In his Annals of Queen Elizabeth.

verba protuliſſet: Sin aliquid tale tibi in mandatis commiſit (quòd quidem valdè dubito) tribuendum, quòd cùm Rex ſit juvenis, & non tam jure Sanguinis quam Electionis, atque etiam novitèr electus, non tam benè percipiat quid inter Reges convenit, quàm Majores ſui nobiſcum obſervarunt, & alii fortaſſe deinceps obſervabunt. Quod ad te attinet, videris multos libros perlegiſſe, libros tamen Principum non attigiſſe, neque intelligere quid inter Reges convenit. Cum vero Jus Naturæ, & Gentium commemoras; Hoc ſcito eſſe Jus Naturæ & Gentium, ut cum bellum inter Reges intercedat, liceat alteri alterius undique allata Præſidia intercipere, et ne in damnum ſuum convertantur, prævidere: Hoc ſcito eſſe Jus Naturæ, & Gentium; Ubi itidem domum Auſtriæ narras (quam jam tanti facis) non te lateat ex eadem Domo non defuiſſe qui regnum Poloniæ regi tuo intercipere voluiſſent. De reliquis, quæ cum multa ſunt & ſingulatim deliberanda, non ſunt hujus loci ac temporis, accipies quod a quibuſdam Conſiliariis huic rei deſignatis deliberandum fuerit. Interim valeas & quieſcas.

And having ended her oration, ſhe lion-like riſing (ſaith Speed) daunted the malepert orator no leſs with her ſtately port and majeſtic departure, than with the tartneſs of her princely checks: And turning to the train of her attendants, ſaid, "Gods death my Lords, I have been forced this day "to ſcoure up my old Latin that hath long lain ruſting."

It would be endleſs to enumerate all her Majeſty's epiſtles and ſpeeches to her Parliaments, which are publiſhed by Grafton, Holingſhed and Sir Dudley Diggs; by Dr. Fuller in his Worthies; in the Cabala, in the State Papers publiſhed by Dr. Forbes, Mr. Haynes and others: beſides many of her letters in MS. in the Bodleian, Aſhmolean, Univerſity College, and other libraries.

The catalogue of MSS. mentions only two letters of Queen Elizabeth's, in Univerſity college archives; but in turning over the manuſcript, p. 121. I met with a third, from Queen Elizabeth to Sir Amias Paulett, when he kept the Queen of Scots; an exact tranſcript of which is here added.

"Amias, my moſt faithfull and carfull ſervant, God re-
"ward thee treble fould for thy troubleſome charge, ſoe
"well diſcharged. If thou knoweſt (my Amias) how
"kindly, beſides dutifullie, my grateful harte accepts your
"double laboures, and faithfull accons, your wiſe orders,
"and ſafe regards performed in ſoe daungerous and crafty a
"chardge, yt would eaſe your travelle, and rejoyce your
"harte,

" harte, in that I cannot ballaunce ye in any waight of my " judgment the valew I prieſe you at; and ſuppoſe noe trea- " ſure can countervayle ſuch a faith: and ſhall condemne " my ſelfe of that wherin I never yett offended, yf I reward " not ſuch deſerts. Let me lacke when I moſt neede yf I " acknowledg not ſuch a meritte with a reward *Non omni- " bus datum.* But let your wicked murthereſſe know how " with harty ſorrowe her vile deſerts compell th ſe orders, " and bid her from mee aſke God forgiveneſs for her treach- " erous dealing againſt my lyfe, ſoe many yeares, to the un- " tollerable perrill of her owne; and yet, not content with " ſo many forgiveneſſes, muſt falle againe ſoe horribly farr " paſſing woman's thought, much leſſe a princeſſe. In " ſtead of excuſing whereof; not one man can ſerve; that " being ſoe manifeſt by the actors of my guiltles death. let " repentance take place, and let not the feind ſoe poſſeſſe her, " that her better part be loſt; which I pray with hands lift " up to him that may both ſave and ſpill; with my moſt " loving adieu, I pray for thy loving lyfe,

" Your aſſured and loving ſoveraigne,

" as thereunto by good deſerts induced.

" To my faithfull Amias. " ELIZA: Regina."

But I muſt not omit that Biſhop Tanner in his *Bibliotheca* obſerves, that among the books in the library at Norwich is a *Book of Prayers*, pr. Lond. 1561, 24mo. bound in ſilk, the leaves gilt; and is believed formerly to have been Queen Elizabeth's own book. In the beginning of which is *A prayer to be ſaid in tyme of extream ſickneſs*. Wrote, as it ſeems, with the Queen's own hand.

And that there is likewiſe in the Bodleian Library, among the MS. in Muſ. Num. 235., the epiſtles of St. Paul, &c. printed in an old black letter in 12 no. which was Queen Elizabeth's own Book, and her hand-writing appears at the beginning, viz.

Auguſt.

" I walk many times into the pleaſant fieldes of the Holy " Scriptures, where I plucke up the godlieſome herbes of " ſentences by pruning: eate them by reading; chawe them " by muſing: and laie them up at length in the hie ſeate of " memorie by gathering them together: that ſo having taſted

" thy ſweetneſs I may the leſs perceive the bitterneſs of this " miſerable life. The covering is done in needle-work by " the Queen (then Princeſs) her ſelf, and thereon are theſe " ſentences, viz. on one ſide, on borders: CELVM PA- " TRIA. SCOPVS VITAE XPVS. CHRISTVS " VIA. CHRISTO VIVE. In the middle an Heart, and " round about it, ELEVA COR SVRSVM IBI VBI E. " C. [i. e. eſt Chriſtus.] On the other ſide about the bor- " ders, BEATVS QVI DIVITIAS SCRIPTVRAE LE- " GENS VERBA VERTIT IN OPERA. In the mid- " dle a Star, and round it, VICIT OMNIA PERTINAX " VIRTVS, with E. C." i. e. as Mr. Hearne thinks *, ELIZABETHA CAPTIVA, or (provided it refers to VIRTVS) ELIZABETHÆ CAPTIVÆ, ſhe being then, when ſhe worked this covering, a priſoner, if I miſtake not, at Woodſtock.

Having now done with her literary character, I intended to ſay ſomething of her character in general, but obſerving what a great length I have already gone; I muſt deſiſt, and content my ſelf with giving a ſhort, but elegant and unexceptionable one, as coming from a Roman Catholick, I mean the learned, candid and ingenuous father d'Orleans; and ſhall then conclude what I have to ſay of this truly great Princeſs. " She was a perſon (ſays he) whoſe name " immediately imprints in our minds ſuch a noble idea, that " it is impoſſible well to expreſs it by any deſcription what- " ſoever. Never did a crown'd head better know the art " of government, and committed fewer errors in it during a " long reign. The friends of Charles the fifth, could " reckon his faults; Queen Elizabeth's enemies have been " reduced narrowly to ſearch after hers; and they whoſe " greateſt concern it was to caſt an odium upon her con- " duct, have admired her.——Her aim was to reign; to " govern; to be miſtreſs; to keep her people in ſubmiſſion, " neither affecting to weaken her ſubjects, nor to make " conqueſts in foreign countries, but yet not ſuffering " any perſon to encroach in the leaſt upon the ſovereign " power, which ſhe knew perfectly well how to maintain, " both by policy and by force. For no perſon in her time, " had more wit, more ſkill, more judgment than ſhe " had †."

* Vid. his notes at the end of Titus Livy's Hiſtory of Henry Vth. p. 229.

† Thoſe who have an inclination to ſee her character drawn at large, may with great pleaſure conſult, Remarks on the Hiſt. of England, by Humphry Oldcaſtle, Eſq; from p. 144, to p. 204. Alſo The ſecond Part of the Hiſt. and Political Diſcourſe of the Laws and Government of England, p. 155. Mr. Mallet's

After a long, happy, and glorious reign, throughout which ſhe ſeems to have been miraculouſly guided and protected by Providence; ſhe was at laſt ſeized with a ſort of melancholy diſeaſe, which put a period to her life. In her fatal illneſs, her laſt words to her council were as follows, "That ſhe was full ſatiated with this preſent life, and now "deſired nothing more than to be tranſlated to a ſtate of "immortality, and make her eſcape out of this dark and "diſordered ſtate of human affairs. That death which "many ſo much abhorred, was only the payment of a debt "due to nature; and that our ſpirits were of right to be re-"ſtored to God from whence they came." And when ſhe found the time of her diſſolution draw nigh, ſhe caſt off all the cares of this life, and betook herſelf wholly to the acts of piety and devotion. She ſent for Dr. Whitgift Archbiſhop of Canterbury, who with Dr. Bancroft Biſhop of London; Dr. Watſon Biſhop of Chicheſter; and Dr. Parry (afterwards Biſhop of Worceſter,) with ſome other divines, attended her in the time of her ſickneſs. When the good Archbiſhop came to her, he admoniſhed her to conſider the imperfection of the human nature; and therefore adviſed her to place all her hopes in the merits of Chriſt. She replied with ſome difficulty of ſpeaking, "That ſhe was "weary of this miſerable life, which was ſubject to ſo many "calamities and dangers: That from her ſoul ſhe deſired "to paſs to that eternal life which overflowed with all man-"ner of felicity; and was haſtening to her heavenly coun-"try, to the preſence of her good Saviour, and into his "holy arms."

When the Archbiſhop had ended his prudent and holy exhortation, ſhe turned her a little, and laying her head upon her right arm, ſhe compoſed herſelf as it were to her laſt long ſleep, with a quiet and reſigned mind. Nor were her laſt moments unlike the reſt of her life, for it appeared by the motions of her hands and eyes, that they were ſpent in the acts of devotion and mental prayer *. And thus being at laſt wholly ſpent, ſhe quietly yielded up her ſoul to God, the 24th of March, about midnight, An. 1602, in her Palace of

let's Life of Lord Chancellor Bacon, from p. 13, to p. 19. Alſo the above-mentioned Author's Idea of a Patriot King, pages 180, 212, 213, 214. Stowe's Chronicle continued by Howes, p. 813, 814, 815. Speed's Chronicle, p. 880. Edit. 1611.

* This is the account which is given of her behaviour in her laſt illneſs, by Dr. William Barlow Biſhop of Lincoln, in his book intitled, An Anſwer to a nameleſs Catholick, pages 66, 85. Sir Geo. Paule in his Life of Archbiſhop Whitgift, pages 94, 95. And by Mr. Bohun in his Character of her, &c. And yet ſeveral Roman Catholick writers have had the malice and aſſurance to repreſent her as dying in a ſtate of deſperation.

Richmond, and in the ſame chamber King Henry the VIIth. her grandfather died in, having reigned forty-four years, four months, and eight days. Thus died this renowned Princeſs, more beloved and lamented than any Prince that ever lived before her. Her corpſe was privately removed and conveyed to White-Hall, and there remained till the 28th of April, and was then carried, and attended by fifteen hundred mourners to Weſtminſter-Abbey, and was interred with very great ſolemnity in the vault of King Henry VIIth's chapel. Her ſucceſſor, King James, erected a magnificent monument to her memory. The arched canopy over it, is ſupported by ten black marble columns of the Corinthian order; her ſtatue in her royal robes lying at full length on the tomb, reſting on four lions, and a fifth at her feet; all gilt with gold.

On one ſide are the arms of France and England quarterly within a garter, ſupported by a Lion Rampant Gardant Or, crowned with a Royal Diadem, and a Dragon Gules. Motto, *Dieu et mon Droit.*

On the other ſide;

Scotland impaling France and England quarterly; ſupported by an Unicorn Argent, gorged with a Crown reflected over the Back Or, and a Lion Rampant. Motto, *Beati Pacifici.*

At the Eaſt and Weſt ends are the following Inſcriptions.

MEMORIÆ ÆTERNÆ.

Elizabethæ Angliæ, Franciæ et Hiberniæ Reginæ, R. Henrici VIII. filiæ. R. Hen. VII. nepti, R. Ed. IIII. proneptî, patriæ parenti, religionis et bonarum artium altrici, plurimarum linguarum peritia, præclaris tum animi tum corporis dotibus regiiſque virtutibus ſupra ſexum.

PRINCIPI INCOMPARABILI.

Jacobus Magnæ Britanniæ, Franciæ et Hiberniæ Rex, virtutum, et Regnorum hæres, bene merenti pie poſuit.

MEMORIÆ

MEMORIÆ SACRUM.

Religione ad primævam ſinceritatem reſtaurata, pace fundata, moneta ad juſtum valorum reducta, rebellione domeſtica vindicata; Gallia nialis inteſtinis præcipiti ſublevata, Belgio ſuſtentato, Hiſpanica cloſſe profligata, Hibernia pulſis Hiſpanis, et rebellibus ad deditionem coactis pacata, redditibus utriuſque Academiæ lege annonaria plurimum adauctis, toto denique Anglia ditata, prudentiſſimeque annos XLV. adminiſtrata Elizabetha Regina victrix, triumphatrix, pietatis ſtudioſiſſima, fœliciſſima, placidâ morte ſeptuagenaria ſoluta, Mortales, reliquias dum Chriſto jubente reſurgant immortalis, in hac Eccleſia celeberima ab ipſa conſervata, et denuo fundata, depoſuit.

Obiit 24 Martii, Anno Salutis MDCII.
Regni XLV. Ætatis LXX.

Regno Conſortes & urna, hic obdormimus, Elizabetha & Mario ſorores in ſpe reſurrectionis.

Thus Engliſhed in Mr. Dart's *Hiſtory and Antiquities of Weſtminſter-Abbey*, Vol. I. p. 170.

'To the eternal memory of Elizabeth Queen of Eng-
'land, France and Ireland, daughter of King Henry VIII.
'Grand-daughter of King Henry VII. [Great] Grand-
'daughter to King Edward IV. Mother of her country, a
'nurſing-mother to religion and all liberal ſciences, ſkilled
'in many languages, adorned with excellent endowments
'both of body and mind, and excellent for Princely
'virtues beyond her ſex. James King of Great-Britain,
'France and Ireland, hath devoutly and juſtly erected this
'monument to her, whoſe virtues and kingdoms he in-
'herits.

Sacred to Memory:

'Religion to its primitive purity reſtored, peace ſettled,
'money reſtored to its juſt value, domeſtick rebellions
'quelled, France relieved when involved with inteſtine di-
'viſions; the Netherlands ſupported; the Spaniſh Armado
'vanquiſhed; Ireland almoſt loſt by rebels, eaſed by rout-
'ing the Spaniards; the revenues of both Univerſities much
'enlarged

'enlarged by a law of proviſions; and laſtly, all England 'enriched. Elizabeth a moſt prudent governor 45 years, a 'victorious and triumphant Queen, moſt ſtrictly religious, 'moſt happy, by a calm and reſigned death at her 70th 'year left her mortal remains, till by Chriſt's word they 'ſhall riſe to immortality, to be depoſited in this church, 'by her eſtabliſhed, and laſtly founded. She died the 24th 'of March, Anno 1602, of her reign the 45th year, of her 'age the 70th.

TO

MRS. DELANY

THE TRUEST JUDGE

AND BRIGHTEST PATTERN

OF ALL THE ACCOMPLISHMENTS

WHICH ADORN HER SEX

THESE MEMOIRS OF

LEARNED LADIES

IN THE

SEVENTEENTH AND EIGHTEENTH

CENTURIES

ARE MOST HUMBLY INSCRIBED

BY HER OBEDIENT SERVANT

GEORGE BALLARD.

ELIZABETH JANE WESTON.

ELIZABETH JANE WESTON, was born about the beginning of Queen Elizabeth's reign; and was as Dr. Fuller imagines * a branch of the ancient and genteel family of the Weſton's of Sutton in the county of Surrey. She ſeems to have left England when ſhe was very young, and ſettled at Prague in Bohemia, where (I ſuppoſe) ſhe continued the remaining part of her life; upon which account ſhe is much better known abroad than at home. She had great natural parts, which were much improved by a polite education. She underſtood many languages, and was particularly ſkilful in the Latin tongue; in which ſhe wrote ſeveral things both in proſe and verſe, with very good ſucceſs. Theſe performances gained her very great eſteem; and made her taken notice of by ſome of the moſt learned foreigners of that time; who correſponded with her, and gave her great encomiums on that account. Scaliger ſpeaking to her ſays, *Penè priùs mihi contiget admirari ingenium tuum, quàm noſſe.* And Janus Douſa made the following quibbling epigram on her.

Angla vel Angelica es, vel proſus es Angelus: immò,
Si ſexus vetat hoc, Angelus eſt Animus.

And Nicholas May complimented her with the following Latin epigram.

JANA omni potior, WESTONIA virgo, figurâ,
Artificis doctâ pingitur ecce manu.
Ingenium, pietas, virtus, induſtria, Muſæ,
Virginis & mores abſque colore nitent.
Si videas Muſas, decima eſt ſoror addita Muſis;
Candida ſi ſpectes pectora; Quarta charis.

Thus tranſlated into Engliſh.

Angle, or, fair Angelick maid,
An Angel ſure thou art,
Or, if thy ſex that name forbid,
An Angel is thy heart.

* In his Worthies in Surrey, p. 87.

Behold,

Behold, that future times her worth may own,
Weſton's fair daughter in the ſculptur'd Stone!
The tuneful Muſes form'd her virgin mind;
Her wit was lofty, and her will reſign'd;
On truth's firm baſis all her actions mov'd,
And zealous induſtry her ſenſe improv'd,
Her well known name the heav'nly bands ſhall join;
And ten the Muſes, four the Graces ſhine.

Among our own writers, Mr. Evelyn has given her a place in his catalogue of learned women, printed in his *Numiſmata* *: Mr. Philips has introduced her among his female poets †: And Mr. Farnaby ranks her with Sir Thomas More, Alabaſter and other the beſt Latin poets of the ſixteenth century.

She tranſlated ſeveral of Æſop's Fables into Latin verſe.

She likewiſe wrote a Latin poem in praiſe of Typography: which with many other Latin poems and epiſtles to her, and from her, were collected and publiſhed with the following title.

Parthenicôn ELISABETHÆ JOANNÆ WESTONIÆ, *virginis nobiliſſimæ, pœtriæ florentiſſimæ, linguarum plurimarum peritiſſima*, Liber III. *operâ ac ſtudio* G. MART. à BALDHOVEN, *Sil. collectus; & nunc denuò amicis deſiderantibus communicatus.* PRAGÆ, *Typis Pauli Seſſii.* Printed in large 12mo. without either pages or date; but ſeems to have been publiſhed about the year 1606.

She was married to John Leon a gentleman belonging to the Emperor's Court; and was living in the year 1605, as appears from an epiſtle of hers dated *Pragæ Nonis Martii* that year.

After theſe high commendations of Mrs. Weſton's ingenuity, I wiſh I may not diſappoint the reader's expectation, while I am endeavouring to ſatisfy his curioſity, by the following ſpecimen; at the time of writing which, as her condition ſeems to have reſembled that of Ovid, when he wrote his *Triſtia*, ſo ſhe has deſcribed and lamented it in the like Numbers.

Nobiliſſimo et Eruditiſſ. Juveni Joanni Franciſco Weſtonio, Anglo, Fratri ſuo Germano.

* Page 264.
† *Theatrum Poetarum*, page 1571

Ne mirére, modis properent quod verba ligatis:
Quod mihi Calliope, do tibi, Χαῖρε, dedit.
Quæ durum mollit numerûm dulcedine pectus,
Et ſuadet ſuavi plangere fata melo.
Fata quidem nunquam mihi ſat deflenda miſellæ,
Quæ tantum Muſis eripuêre decus:
Et quæ nos miſeros charo ſpoliâre Parente
Invidiâ varios inveniente modos:
Illa docet crudos cantu relevara dolores;
At meminiſſe diu dedocet illa Malum!
Ergò boni querulæ immaturos conſule verſus:
Primitias genii, quas tibi mitto, mei.
In quibus omnimodam FRATRI SOROR opto ſalutē,
Cuncta meis etiam proſperiora malis.
Cœlitùs ut calidis aſpiret Jupiter auſis:
Et tibi conatus provehat ille tuos.
Virtutis donec laudato plenior ætas
Olim incremento Teque Tuoſque juvet.
Macte igitur virtute tuâ, feliciter inſta,
JANE, onus hoc omni parte levabit amor.
Debile Muſarum circumdes Ægida pectus,
Fortunæ caſus ut ſuperare queas.
Quid proſint illæ, duris exercita fatis,
Vita dat: exemplo doctior eſto meo.
Cura ſub obſcurâ nos hîc perterrîtat aurâ:
Et laſſata quatit naufragus oſſa labor.
Nam dùm ſollicitis urgetur cauſa querelis,
In novâ Syſyphium Tempora vergit onus:
Ut redit hora mihi, redeunt ſimul altera damna;
Nec vacuum experior luctibus ire diem.
Sic ego quod doleo, non mentis morbus habetur;
Eſt morbus, tanto non doluiſſe malo!
At nequeunt lamenta pios attingere Manes;
Lacrymave inſtabiles mœſta levare vices.
Spes ſanè poterat me ſuſtentâſſe: vel iſtas
Fortunæ turbas diminuiſſe modò.
Spes ſuadet Nautis, tumidas cum Thethys in iras
Proruit, extremæ quærere ſortis opem:
Sed quid ſperandum eſt miſeris: ubi Pallidus (cheu)
Liver avernali cuncta furore petit.
CÆSARIS eſt clemens animus; ſed CÆSARIS aurem
Subducunt votis invida fata meis;
Quò minùs ille queat noſtras audire querelas;
Et ſolitus nobis obvius eſſe favor.
Sed DEUS has etiam nubes abſterget iniquas;
Atque ſerena mihi Cæſaris ora dabit.

Ille

Ille meæ columen vitæ eſt; ille anchora, tandem
Sperata faciet me ſtatione frui.
Tu quoque fide DEO, FRATER dilecte, tuæque
GERMANÆ nullis immemor eſto locis.

LADY ARABELLA SEYMOUR.

THIS lady was not more diſtinguiſhed for the dignity of her birth, than celebrated for her fine parts * and learning: And yet, I know ſo little in relation to the two laſt mentioned accompliſhments, that I ſhould not have given her a place in this catalogue, but that I think it would be looked upon as an unpardonable omiſſion, ſince Mr. Evelyn has put her in his liſt of learned women †; and Mr. Philips has introduced her among his modern poeteſſes ‡.

She was born about the year 1577. Was the daughter of Charles Stuart Earl of Lenox, (who was the youngeſt brother of the Lord Darnley, father of King James the firſt) by Elizabeth his wife, ſecond daughter of Sir William Cavendiſh of Chatſworth in the county of Derby, knight. The ſaid earl died in the one and twentieth year of his age, leaving iſſue this his only child, who had particular care beſtowed upon her education, and not beſtowed in vain. For we are told that ſhe had a great facility in her poetical compoſitions. I have been informed by the learned and ingenious Mrs. Elſtob, that her papers are ſtill preſerved in the Harleian and Longleat Libraries: But what thoſe papers contain, I know not.

Her near affinity to the crown occaſioned her much uneaſineſs, and many misfortunes, being the cauſe of her almoſt perpetual confinement. That ſhe was under a ſort of durance in the latter end of Queen Elizabeth's reign, appears from the ſeventh article of Mr. Ogleby's negociation into Spain,

* The author of her life publiſhed in the firſt vol. of *Biographia Britannica*, ſays, "She was far from being either beautiful in her perſon, or from being "diſtinguiſhed by any extraordinary qualities of mind." This miſtake ſeems to proceed from too great haſte in conſulting his author. It is indeed obſerved in the letter he has referred to, that, her perſon was not very graceful, but then 'tis there remarked to her advantage and honour, that ſhe anſwered the lords at her examination with good judgment and diſcretion. See Winwood's Memorials, vol. III. page 281.

† *Numiſmata*, page 264.

‡ *Theatrum Poetarum*, page 254.

Anno

Anno 1596, in which it is obſerved * that "the Queen of "England would not deliver up to the King of Scots, "Arabella, his uncle's daughter, to be married to the Duke "of Lenox in Scotland, at the time when the ſaid King, "having no iſſue, intended to make the ſaid Duke his ſuc-"ceſſor and heir to the crown of Scotland." And Thuanus attributes her confinement to an attempt which ſhe made to marry a ſon of the Earl of Northumberland's. But however this might be, it is very certain that jealous buſy heads were forming accuſations againſt her, as appears from a letter of her own hand writing, preſerved in a MS. volume of letters in Mr. Aſhmole's ſtudy, N°. 1720, p. 104. An exact tranſcript of which I have given at the bottom of the page for the ſatisfaction of the curious †.

About this time the Pope formed a deſign to raiſe Lady Arabella to the throne of England, by marrying her to Cardinal Farneſe, brother to the Duke of Parma ‡. King Henry the IVth of France ſeemed inclined to enter into this project, becauſe he was apprehenſive leſt England ſhould become too powerful, if it was united with Scotland under the ſame King.

* Vide Winwood's Memorials, Vol. I. p. 4.

† "Noble gentlemen,

"I am as unjuſtly accuſed of contriving a comedy, as you (in my conſcience) "a tragedy. Counſellers are acquainted with both our badd hands, but whileſt we "may waſh our handes in innocence, lett the grand accuſer and all his mi-"niſters do theyr worſt, God will be on our ſide, and reveale the truth to our "moſt gratious ſoveraine, maugre all wicked and indirect practiſes wherewith "ſome ſeeke to miſinforme hir Majeſty: but I thanke the Almighty it pleaſeth "hir Highneſs to deale moſte graciouſly with me, and by her Majeſties com-"maundment have liberty to chuſe my frends, by whom I may better informe "hir Majeſty of ſome matters neately concerning my ſelf and diverſe of the "very beſt friends you and I have; thearefore I requeſt you moſt earneſtly to de-"liver a meſſage from me to her ſacred Majeſty, which ſhall be greatly to her "Majeſties contentment, your honour and behoofe, and is of great importance; "It requireth great haſte, and I have advertiſed a moſt honorable privy coun-"ſellor that I have ſent for you to imploy you in hir Majeſties ſervice, ſo that "you may not excuſe your ſelf, or looſe time in your owne reſpect; whom it "concerns more wayes than this. And of your own honourable diſpoſition I "doubt not but you would beſtow a journey hither and ſo to the court for my ſake.

"I pray you in kindeſt manner commend me to my La. Ogle, and ſweet Mrs. "Talbott whom I am very deſirous to ſee, and intreat her to haſten you hither; "for the ſooner you come the better for us all.

"Your Father's love and your

"faithfull frend,

"ARBELLA STUART."

Superſcribed

"To my honourable and
"affored good Frend Mr.
"Edward Talbott."

Endorſed 16 Feb.

‡ See the article of her in the General Dictionary.

Soon after the acceſſion of James King of Scots to the Crown of England, certain Engliſh Lords were forming a ſcheme to make Lady Arabella Queen of England, becauſe, ſays Thuanus, they were afraid leſt King James, being a foreigner, ſhould prefer the Scots before them, and confer all the poſts of honour and profit upon the former. They therefore conſpired to kill the King, and to crown Arabella. But this conſpiracy being detected, ſome of thoſe who were concerned in it, were capitally puniſhed, and the reſt obtained the King's pardon or a reprieve.

Theſe tranſactions ſeem to have occaſioned her confinement in her own houſe, and to have impaired both her fortune * and her health. I find it obſerved (in a letter from

* The allowance from the crown for her maintenance was ſo ſmall, that ſhe was obliged to write to ſecretary Cecill to intercede with King James in her behalf, as I find by the two following letters, which I copied from the above-mentioned MS.

" My good Lord,

" It hath pleaſed his Majeſty to alter his purpoſe concerning the penſion, " whereof your Lordſhip writt to me. It may pleaſe you to move his Majeſty that " my preſent want may be ſupplied by his Highneſs with ſomme ſumme of mo- " ney, which needeth not be annuall, if it ſhall ſo ſeeme good to his Majeſty. " But I would rather make hard ſhifte for the preſent, then be too troubleſome to " his Highneſs, who I doubt not will allow me maintenance in ſuch liberall ſorte, " as ſhall be for his Majeſtys honour, and a teſtimony to the world, no leſs, of " his Highneſs Princely bounty, then naturall affection to me. Which good in- " tention of his Majeſties, I doubt not but your Lordſhip will further, as you " ſhall ſee occaſion, whereby your Lordſhip ſhall make me greatly bounden to " you as I already acknowledge my ſelfe to be. And ſo with humble thankes " for your honorable letter, I recommend your Lordſhip to the protection of the " Almighty, who ſend you all honour & contentment. From Sheene the 22 of " June.

" Your Lordſhips poore frend

" ARBELLA STUART."

Superſcribed, " To the right honorable my very good Lord, the Lord Cecill."
Endorſed, " 22 of June 1603, Lady Arbella Stuart to my Lord."

" My good Lord,

" I humbly thanck your Lordſhip that it will pleaſe you amongſt your great " affaires to remember my ſuites to his Majeſty for the alteration of my penſion, " I hope I ſhall ſhortly have the means to acquaint your Lordſhip with it my " ſelf. If I ſhould name two thouſand pounds for my preſent occaſions it would " not exceede my neceſſity, but I dare not preſume to crave any certain ſumme " but referre my ſelfe wholly to his Majeſty's conſideration, and aſſure my ſelf " I ſhall find your Lordſhip my honourable good frend, both in procuring it as " ſoone, and making the ſumme as great as may be. So with humble thanckes " to your Lordſhip for your continuall favoures, I recommend your Lordſhip to " the protection of the Almighty. From Sheene the 23 of June, 1603.

" Your Lordſhip's poore frend

" ARBELLA STUART."

Superſcribed,

" To the right honourable my very good Lord the Lord Cecyll."

Mr. Cham-

Mr. Chamberlain to Sir Ralph Winwood dated 1609.) that "the Lady Arabella's buſineſs (whatſoever it was) is ended, "and ſhe reſtored to her former place and grace. The King "gave her a cupboard of plate better then 200 l. for a new-"years gift, and a 1000 marks to pay her debts, beſides "ſome yearly addition to her maintenance; want being "thought the chiefeſt cauſe of her diſcontentment, though "ſhe be not altogether free from ſuſpicion of being col-"lapſed *."

Soon after this ſhe was privately married (without King James's privity or conſent) to Mr. William Seymour, ſecond ſon to the Earl of Hertford; who was afterwards Earl and Marquiſs of Hertford, and at length reſtored to the Dukedom of Somerſet: Upon the diſcovery of which, they were both committed priſoners to the Tower of London, where her huſband was welcomed by the famous Melvin with the enſuing Latin diſtich, in a ſtrain of wit, which that age much admired.

Communis tecum mihi cauſa eſt Carceris, Arabella tibi cauſa eſt, Araque Sacra mihi.

"The wit conſiſts (as the author of the article of her in "the *Biographia Britannica* obſerves) in the alluſion, "grounded on the lady's name, ſignifying in Latin, a fair "Altar, and Melvin being committed for the cauſe of "GOD's Altar, at leaſt in his own opinion. This renders "it almoſt impoſſible to tranſlate theſe lines into Engliſh, "without injuring either the ſenſe or the ſpirit, which is "(ſays he) the beſt excuſe that can be made for the fol-"lowing attempt."

From the ſame cauſe, *my* woe proceeds and *thine*,
Your ALTAR *lovely* is, and *ſacred* mine.

But the turn of wit (if it may be called ſo) in which thoſe verſes are written, being now quite diſcarded, inclines me to omit ſome other compliments paid to Lady Arabella in the ſame taſte; particularly by the once famous epigrammatiſt Mr. John Owen, from whom I ſhall only inſert one ſhort copy of verſes, with a tranſlation done by Mr. Thomas Harvey, who tranſlated and printed Owen's epigrams, An. 1677.

* Winwood's Memorials, Vol. III. p. 117.

Si foret in nudis virtus aut gloria verbis,
In laudes facerem carmina mille tuas.
Nobilitare poteſt noſtram tua gloria Muſam;
At tibi Muſa poteſt addere noſtra nihil.

If in bare words were honour, I could raiſe—
Could write a thouſand verſes in thy praiſe:
My muſe may by thy worth ennobled be,
But my poor muſe can nothing add to thee.

After having been in durance about one year, notwithſtanding their being under the care of different keepers, they both contrived ſo artfully, as to make their eſcape at the ſame time. This gave the court a terrible alarm, and cauſed as dreadful apprehenſions there, as if ſome ſudden invaſion, or ſomething of the moſt dangerous conſequence, would enſue. Upon this a proclamation was drawn up in very hard and ſevere terms; but being ſoftened by the prudence of a great miniſter, it was inſtantly printed and diſperſed. As this proclamation is not very eaſy to be met with, I ſhall here give a tranſcript of it from Mr. Rymer's *Fœdera* *.

"De Proclamatione tangente Dominam Arbellam, & Willielmum Seymor.

"Whereas We are given to underſtand, that the Lady Arbella and William Seymore ſecond ſonne to the Lord Beauchampe, beinge for divers great and heynous offences committed, the one to our tower of London, and the other to a ſpeciall guard, have found the means, by the wicked practiſes of divers lewd perſons, as namely, Markham, Crompton, Rodney and others, to breake priſon and make eſcape on Monday the third day of June, with an intent to tranſport themſelves into foreigne parts.

"We doe hereby ſtraightly charge and command all perſons whatſoever upon their allegiance and dutie, not only to forbeare to receive, harbor, or aſſiſt them in their paſſage anie way, as they will aunſwer it at their parilles; but upon the like charge and paine, to uſe the beſt meanes they can for theire apprehenſion and keeping them in ſafe cuſtody, which We will take as an acceptable ſervice.

"Given at Greenwich the fowerth daie of June, [1611]
"per ipſum Regem."

* Vol. 16. page 710.

The

The manner of their eſcape being remarkable; and as it is exactly related in a letter from Mr. John More to Sir Ralph Winwood, dated 8th of June, 1611 *. I will here give that account verbatim.

"On Monday laſt in the afternoon my Lady Arabella "lying at Mr. Conier's houſe near Highgate, having in- "duced her keepers and attendants into ſecurity by the fair "ſhew of conformity and willingneſs to go on her journey "towards Durham, (which the next day ſhe muſt have "done, and in the mean time diſguiſing herſelf by drawing "a pair of great French-faſhion'd hoſe over her pettycotes, "putting on a man's doublet, a man-lyke Perruque with "long locks over her hair, a black hat, black cloake, ruſſet "bootes with red tops, and a rapier by her ſyde, walked "forth between three and four of the clock with Mr. "Markham. After they had gone a foot a Mile and half "to a ſorry inne, where Crompton attended with their horſes, "ſhe grew very ſick and faint, ſo as the hoſtler that held the "ſtyrrop, ſaid, that gentleman would hardly hold out to "London. Yet being ſet on a good gelding aſtride in an "unwonted faſhion, the ſtirring of the horſe brought blood "enough into her face, and ſo ſhe rid on towards Black- "wall; where arriving about ſix a clock, finding there in "a readineſs two men, a gentlewoman and a chambermaid, "with one boat full of Mr. Seimour's and her trunks, and "another boat for their perſons, they haſted from thence "towards Woolwich. Being come ſo far they bade the "watermen row on to Graveſond. There the watermen "were deſirous to land, but for a double freight were con- "tented to go on to Lee: yet being almoſt tyred by the way, "they were fain to lye ſtill at Tilbury whilſt the oars went a "land to refreſh themſelves. Then they proceeded to Lee, "and by that time the day appeared, they diſcovered a ſhip "at anchor a myle beyond them; which was the French "Barque that waited for them: here the Lady would have "lien at anchor expecting Mr. Seimour, but through the "importunity of her followers they forthwith hoiſted ſaile "to ſea-warde. In the mean while Mr. Seymour with a "perruque and beard of black hair, and in a tauny cloth "ſuit, walked alone without ſuſpicion from his lodging out "of the great weſt-door of the tower, following a cart that "had brought him billets. From thence he walked along "by the tower wharfe, by the warders of the ſouth gate, "and ſo to the iron gate, where Rodney was ready with

* Vid. Winwood's Memorials, Vol. III. pages 279, 280, 281.

"oars

"oars for to receive him. When they came to Lee and "found that the French ſhip was gone, the billows riſing "high, they hired a fiſherman for twenty ſhillings to ſet "them aboard a certain ſhip that they ſaw under ſail. That "ſhip they found not to be it they looked for, ſo they made "forwards to the next under ſaile which was a ſhip of New-"caſtle. This, with much adoe they hired for forty pounds, "to carry them to Calais: but whither the Collier did per-"form his bargain or no, is not as yet here known. On "Tewſday in the afternoon my Lord Treaſurer being ad-"vertiſed that the Lady Arabella had made an eſcape, ſent "forthwith to the lieutenant of the tower to ſet ſtreight "guard over Mr. Seimour; which he after his *Yare manner*, "would *thoroughly do, that he would:* But coming to the "priſoner's lodgings he found (to his great amazement) that "he was gone from thence one whole day before.

"I may not omit in this relation to inſert the ſimple part "of two ſilly perſons; the one called Tom. Barber ſervant "to Mr. Seimour, (who believing his maſter ſpake bonâ "fide) did according to his inſtructions tell every one that "came to enquire for his maſter, *that he was newly betaken "to his reſt, being much troubled with the tooth-ach.* And "when the matter was diſcovered, did ſeriouſly perſiſt to "perſwade Mr. Lieutenant *that he was gone but to lie a night "with his wife, and would ſurely return thither of himſelf "again.* The other a miniſters wife attending the Lady; "who ſeeing her miſtreſs diſguiſe herſelf and ſlip away, "was trewly perſwaded that ſhe intended but to make *a "private viſit to her huſband*, and did duly attend her return "at the time appointed.

"Now the King and the Lords being much diſturbed "with this unexpected accident, my Lord Treaſurer ſent "orders to a pinnace that lay at the Downs to put preſently "to ſea, firſt to Calais Road, and then to ſcoure up the "coaſt towards Dunkirke. This pinnace ſpying the afore-"ſaid French bark which lay lingering for Mr. Seimour, "made to her, which thereupon offered to fly towards Calais, "and endured 13 ſhot of the pinnace before ſhe would "ſtryke. In this bark is the Lady taken with her follow-"ers, and brought back towards the Tower: Not ſo ſorry "for her own reſtraint, as ſhe ſhould be glad if Mr. Seimour "might eſcape, whoſe welfare ſhe proteſteth to affect much "more than her own."

This unfortunate lady being cloſely confined a priſoner in the Tower, ſhe there ſpent the remaining part of her life in a melancholy retirement, which was attended with ſo much diſquie-

diſquietude as at laſt deprived her of her reaſon. When ſhe had been a priſoner four years, ſhe was happily releaſed from all her ſorrows by death (though not without ſuſpicion of poiſon *) upon the 27th day of September, 1615, and was interred in the vault with Mary Queen of Scots, in the chapel of King Henry the ſeventh, without any monumental inſcription. Her coffin is now much ſhattered and broken, ſo that her ſkull and body may be ſeen †. Dr. Richard Corbet Dean of Chriſt-Church, and ſucceſſively Biſhop of Oxford and Norwich, compoſed the following verſes as an epitaph for her ‡.

On the Lady ARABELLA.

How do I thank thee, death, and bleſs thy power,
That I have paſt the guard, and 'ſcap'd the tower!
And now my pardon is my epitaph,
And a ſmall coffin my poor carcaſs hath;
For at thy charge, both ſoul and body were
Enlarg'd at laſt, ſecur'd from hope or fear.
That amongſt *Saints*, This amongſt *Kings* is laid,
And what my *birth* did claim, my *death* hath paid.

MARY COUNTESS OF PEMBROKE.

MARY SYDNEY Counteſs of Pembroke, was born about the middle of the ſixteenth century, and was the daughter of Sir Henry Sydney Knight of the Garter, Lord Deputy of Ireland, and Lord Preſident of Wales, by the Lady Mary eldeſt daughter to John Duke of Northumberland; and ſiſter of the matchleſs Sir Philip Sydney. She had an excellent natural genius: And having the advantages of a polite education, when, according to the cuſtom of that age, literature was reckoned a conſiderable part of politeneſs, ſhe made an illuſtrious appearance among the literati of that time, who have given ample teſtimony of her great merit.

She was married about the year 1576, to Henry Earl of Pembroke, by whom ſhe had iſſue William, who ſucceeded

* See the article of her in the General Dictionary.
† Crul's Antiq. of Weſtminſter Abbey, p. 111.
‡ Vide his Poems, pag. 128, Edit. 1672.

him in his honours, (and from whom the preſent Earl is deſcended) and Philip, and a daughter Anne, who died young.

Robert Dudley Earl of Leiceſter, her uncle, made the match for her, and paid part of her fortune, which Sir Henry acknowledges as a favour to him, by his letter from Dundalk in Ireland, bearing date the 4th of February, 1576 *.

Her brother Sir Philip Sydney, the ornament of his age and country, was ſo exceedingly pleaſed with her fine genius, and extraordinary improvement of it, that he conſecrated his ingenious romance (than which perhaps none was ever more celebrated) to this his learned and ingenious ſiſter, under the title of *The Counteſs of Pembrokes ARCADIA*, which has been many times printed. And Mr. Abraham Fraunce endeavoured to do her honour, by devoting his labours to her, the titles of whoſe books have induced thoſe who never ſaw the books themſelves to think they were of the Counteſſes own compoſition. The titles are, *The Counteſs of Pembrokes Yvychurch. Conteining the affectionate Life and unfortunate Death of Phillis and Amyntas: That in a Paſtorall; This in a Funeral: Both in Engliſh Hexameters, by Abraham Fraunce*, 4to. *Lond.* 1591. Alſo, *The Counteſs of Pembrokes Emanuel. Containing the Nativity, Buriall, and Reſurrection of Chriſt; together with certain Pſalms of David. All in Engliſh Hexameters, by Abraham Fraunce*, 4to. *Lond.* 1591.

As her genius inclined her to poetry, ſo ſhe ſpent much of her time in that way. She tranſlated many of the Pſalms into Engliſh verſe; which are bound in velvet, and as I am told, ſtill preſerved in the library at Wilton. But then we are informed by Sir John Harington †, and afterwards by Mr. Wood ‡, and from him by the late learned Dr. Thomas ‖, that ſhe was aſſiſted by Dr. Babington then chaplain to the family, and afterwards Biſhop of Worceſter; for, ſay they, it was more than a woman's ſkill to expreſs the ſenſe of the Hebrew ſo right, as ſhe hath done in her verſe; or more than the Engliſh or Latin tranſlation could give her. This argument has likewiſe been made uſe of by a certain divine to diveſt another worthy lady of the honour of an excellent performance, in the compoſition of which was ſhown ſome ſkill in that primitive language. But why this ſhould be thought a cogent argument to prove it, I am

* Vid. Mr. Collins's Memoirs of the Lives and Actions of the Sydneys, prefixed to his Collection of the Sydney Letters, p. 97.

† Brief view of the State of the Church of England, p. 128. Ed. 1653.

‡ Vid. Ath. Oxon. Vol. I. Col. 183.

‖ See his Lives of the Biſhops of Worceſter, p. 221.

very

very much at a loſs to know; it being not ſo much as pretended, ſo far as I can be informed, that there is more ſkill required, or greater difficulties to be met with in acquiring that language, than there is in attaining an exact knowledge in the Greek and other tongues, which all the world knows numberleſs women have been perfectly well verſed in.

And that the female ſex are as capable of learning this as any other language, appears ſo plain from many undeniable inſtances of it, as to render any farther diſproof of that aſſertion unneceſſary. Let thoſe who doubt of it, read what St. Jerom has recorded of the noble Lady Paula and her daughter Euſtochium. The Lady Paula's character he ſolemnly profeſſes himſelf, and that upon a moſt ſolemn occaſion, to have drawn not in the way of a panegyric, but to have related every thing with the ſtricteſt veracity; and therefore will not, I hope, be ſuſpected of flattery, when he tells us that ſhe, in her old age, did ſpeedily learn it; and underſtood the language ſo well as to ſpeak it *.

Or if this be referring them too far back to antiquity, let them reflect on the extraordinary learning and abilities of Mrs. Anna Maria à Schurman; who was not only well ſkilled in Greek and Latin, but in the Hebrew, Syriac, Arabic, Chaldaic, &c. And we are told † that Ludoviſia Sarracennia, a Phyſician's daughter of Lyons, underſtood and ſpake Hebrew and Greek at the age of eight years. To let paſs many other foreign examples, I ſhall only obſerve that our own kingdom produced ſeveral women in the laſt century, who were famous for their ſkill in Hebrew, &c. Particularly a young lady of the North family, who was well verſed in the Oriental languages. Mrs. Bland a Yorkſhire gentlewoman was ſo well ſkilled in it, that ſhe taught it to her ſon

* Father Simon in the preface to his Critical Hiſtory of the Text of the New Teſtament, ſpeaking of the reading of antient manuſcripts ſays, ——"This art "whoſe difficulty appears ſo formidable to ſome divines in this age, made part "of the occupation of ſome ladies in St. Jerom's time: who not content to read "the ſcriptures in the vulgar tongue, diſperſed among the people, they diligently "enquired after the correcteſt copies, learning thoſe very tongues in which they "were writ.

"I aſſert nothing, which cannot be maintained by the letters of thoſe pious "ladies, and the anſwers of that learned father, who has had ſometimes a difficult taſk to ſatisfy thoſe queſtions they propoſe, on matters purely critical. St. "Jerom had advanced, that the Apoſtles had never cited any paſſage in the Old "Teſtament, which did not perfectly agree with the Hebrew Text. Euſtochium, "who perfectly underſtood the Greek and Hebrew languages, oppoſed him with "ſuch powerful arguments, that he was forced to own himſelf almoſt overcome "with the ſtrength of her objections. Quod cum audiſſem, quaſi a fortiſſimo "pugile percuſſus eſſem, capi faciem eſſuare."

† Evelyn's *Numiſmata*, p. 287.

and

and daughter. Likewiſe the late Mrs. Bury of Briſtol, and others, of whom I need ſay no more here, ſince they will be remembered in this catalogue. Beſides, as the picture of the counteſs repreſents her with the book of Pſalms in her hand, it ſeems to me, to be inconſiſtent with her modeſty, if the performance had not been her own, to have been drawn in that manner. Much more might be ſaid upon this head; but having ſaid enough to prove that the counteſs might poſſibly underſtand the original, and conſequently have learning and judgment enough to give a juſt tranſlation of the pſalms, I ſhall proceed in my ſhort account of her.

She tranſlated and publiſhed *A Diſcourſe of Life and Death, written in French by Philip Morney, done into Engliſh by the counteſs of Pembroke, dated the 13th of May, 1590, at Wilton. Printed at London for William Ponſonby, 1600*, 12mo. Likewiſe,

The Tragedie of Antonie. Doone into Engliſh by the Counteſs of Pembroke, 12mo. *Lond.* 1595. This little book is not paged, but contains 54 leaves, dated at Ramſbury 26th Nov. 1590.

This great lady was not only learned herſelf, but appears to have been a patroneſs of letters, by allowing Dr. Mouſett a yearly penſion, &c. * Her generoſity this way is acknowledged by a late induſtrious author † who tells us that "She "was not only a lover of the Muſes, but a great encourager "of polite learning, which (ſays he) is very rarely to be "found in any of that ſex."

What induced that writer to make this invidious, and unjuſt remark, I know not; but this I am ſure of, that he muſt forfeit much of his reputation, if he has any, among all thoſe who are acquainted with the names of the many foundreſſes and benefactreſſes to both our Univerſities; but more particularly among the vaſt number of the literati who have had, and do ſtill enjoy, their liberal donations.

This worthy Lady ſurvived her noble Lord twenty years ‡; and having lived to a very advanced age, died at her houſe in Alderſgate-ſtreet, London, the 25th of September, 1621. And was buried with the Pembroke family in the chancel of the Cathedral Church of Saliſbury; but without any monument, the want of which is pretty well compenſated for. Her brother, Sir Philip Sydney, concludes his defence of

* See *Athen. Oxon.* Vol. I. col. 219.

† Mr. Giles Jacob in his Lives of the Poets, &c. Vol. I. p. 201.

‡ He died at Wilton, 19 Jan. A. 1601. and was buried in the Cathedral Church of Saliſbury. Dugdale's Baronage, Vol. II. p. 260.

Poeſie,

Poeſie, with this curſe in behalf of all poets, on thoſe who diſregard them. "That when you die, may your memory "die from the earth, for want of an epitaph." This lady being quite of a contrary character, hath met with a ſuitable fate, and hath had her memory thus honoured in lines much more laſting than marble or braſs; theſe verſes being deſigned as an epitaph for her.

Underneath this ſable herſe
Lyes the ſubject of all verſe.
Sydney's ſiſter, Pembroke's mother;
Death, ere thou haſt kill'd another,
Fair and learned and good as ſhe,
Time ſhall throw a dart at thee.
Marble pyles let no man raiſe
To her Name, for after daies
Some kind woman born as ſhe
Reading this, like Niobe,
Shall turn marble, and become
Both her mourner and her tomb.

ELIZABETH, COUNTESS OF LINCOLN.

ELIZABETH Counteſs of Lincoln was one of the daughters and coheirs of Sir Henry Knevet, of Charlton in the county of Wilts, Knight. She was married to Thomas Earl of Lincoln, about the latter end of the reign of Queen Elizabeth, by whom ſhe had iſſue ſeven ſons, viz. Henry and Thomas who died young, Theophilus, Edward, Charles and Knevet; Robert who alſo died young, and John: And nine daughters, viz. Katherine, who died young, Elizabeth ——Frances wife of John, ſon and heir to Sir Ferdinando Gorges, Knight. Arabella——Lucie, and Anne, who died young, Suſanna, Dorcas and Sarah. She ſurvived many years her noble conſort, who died at his caſtle of Tatſhall in the county of Lincoln, the 15 Jan. 1618, and was buried in the chancel of that pariſh church *.

In the year 1628, ſhe publiſhed a ſmall, but valuable treatiſe of her own writing, intitled *The Counteſſe of Lincolne's*

* Vid. Dugdale's Baronage, Vol. I. p. 533. and Collins's Peerage, Vol. II. Pages 120, 121.

Nurſerie;

Nurſerie, 4*to. Oxford*, 1628. This very ſcarce tract contains beſides the dedication and preface, 21 pages. It is addreſſed to her daughter-in-law Bridget Counteſs of Lincoln; and is an extraordinary proof of her good ſenſe, it being, as an excellent author obſerves, a well wrote piece, full of fine arguments, and capable of convincing any one, that is capable of conviction, of the neceſſity and advantage, of mothers nurſing their own children. By her Ladyſhip's ſpeaking of it as the firſt work of her's that ever came in print, one may imagine that ſhe wrote more treatiſes; but what they are, or when ſhe died, I know not.

ESTHER INGLIS.

THE writings of illuſtrious women which I have hitherto taken notice of, are ſuch as I hope may recommend themſelves to the world by their own intrinſic excellence, and good ſenſe. In what ſort of characters they were indited, and how far attended with any external ornament, I cannot in many inſtances pretend to affirm; but certain it is that the lady of whom I am now going to give an account, did expreſs whatever ſhe wrote in moſt beautiful characters; and her Calligraphy is the chief thing I have to mention concerning her. All that ſee her writing are aſtoniſhed at it, upon the account of its exactneſs, fineneſs, and variety: And many are of opinion that nothing can be more exquiſite. Gazius *, Aſcham †, Davies, Gething ‡, Lyte ‖, and many others have been celebrated for their extraordinary talent this way; but this lady has excelled them all; what ſhe has done being almoſt incredible. One of the many delicate pieces ſhe wrote was in the cuſtody of Mr. Samuel Kello her great-grand-ſon, 1711. Others are remaining in the caſtle at Edinborough. Mr. Hearne ſaw one in the hands of Philip Harcourt, Eſq; intitled *Hiſtoriæ memorabiles Geneſis, per Eſtheram Inglis Gallam, Edinburgi Anno* 1600.

In the archives of the library of Chriſt's Church in Oxford are the Pſalms of David written in French with her own hand, and preſented to Queen Elizabeth by Mrs. Inglis her

* Vid. Mr. Hearne's Edit. of Guil. Neubrigenſis, p. 752.
† Vid. the *Faſti* to Mr. Wood's firſt volume of *Athenæ Oxon.* Col. 65.
‡ *Athenæ Oxon.* Vol. I. Col. 444.
‖ Ibid. Col. 626.

ſelf: and were by that renowned Princeſs given to this library.

In the archives in Bodley's Library are two more of her manuſcripts preſerved with great care. One of them is intitled *Les ſix Vingts & ſix Quatrains de Guy de Faur ſieur de Pybrac, eſcrits par Eſther Inglis pour ſon dernier adieu, ce 21 Jour de Juin* 1617. In the ſecond leaf, this in capital letters: "To the right worſhipfull my very ſingular friende "Joſeph Hall doctor of Divinity, and dean of Worcheſter, "Eſther Inglis wiſheth all increaſe of true happineſs, Junii "xxi, 1617." In the third leaf, her head painted upon a card and paſted upon the leaf.

The title of the other book is *Les Proverbes de Salomon Eſcrites en diverſes Sortes de Lettres, par Eſther Anglois Francoiſe. A Liſlebourge en Eſcoſſe* 1599. This delicate performance gains the admiration of all who ſee it: every chapter is wrote in a different hand; as is the dedication, and ſome other things at the beginning of the book, which makes near forty ſeveral ſorts of hands. The beginnings and endings of the chapters are adorned with moſt beautiful head and tail pieces, and the margins are elegantly decorated with the pen, in imitation (I ſuppoſe) of the beautiful old manuſcripts. The book is dedicated to the Earl of Eſſex, Queen Elizabeth's great favourite. At the beginning are his arms neatly drawn with all it's quarterings; in number 56. In the fifth leaf is her own picture done with the pen, in the habit of that time. In her right hand a pen, the left reſting upon a book opened; in one of the leaves of which is written *Del Eternel le bien. De moi le mal, ou rien.* On the table before her there is likewiſe a muſick book lying open; which perhaps intimates that ſhe had ſome ſkill in that art. Under the picture is an epigram in Latin made by Andrew Melvin. And on the next page another compoſed by the ſame author, which is as follows.

Æmula naturæ manus exprimit una figuras
Mille, animans pictis ſigna puſilla notis,
Signa creans animata, polùm ſpirantia ſigna:
Quæ picturata margine limbus obit.
Mirum opus; at magè mira Manus; mira omnia vincit
Mens manui moderans, dum manus urget opus.

Andræus Melvinus.

Thus

Thus tranſlated into Engliſh.

One hand dame nature's mimick does expreſs
Her larger figures, to the life, in leſs.
In the rich border of her work do ſtand,
A freſh created by her curious hand,
The various ſigns and planets of the ſky,
Which ſeem to move and twinkle in our eye.
Much we the work, much more the hand admire,
Her fancy guiding this does raiſe our wonder higher.

There is in the ſame page another epigram upon her by John Johnſton.

In the royal library D. XVI *. *Eſther Inglis's Fifty Emblems*, finely drawn and written: *a Liſlebourg en Eſcoſſe, l'an* 1624.

It appears from the two laſt mentioned books (one of which was wrote in the year 1599, the other in 1624, in both of which ſhe writes her name Inglis) that ſhe lived unmarried till ſhe was about forty: and then I find by a memorandum made by my late friend Mr. Hearne, in a ſpare leaf at the beginning of her manuſcript of the *Proverbs of Solomon*, that ſhe was married to Mr. Bartholomew Kello, a Scotch-man; by whom ſhe had a ſon named Samuel Kello, who was educated in Chriſt Church college, Oxon. He was afterwards miniſter of Speckſhall in Suffolk to his dying day. His ſon, Mr. Samuel Kello, was ſword-bearer of Norwich, and died April the 4th, 1709. Atteſted to Mr. Hearne, by Mr. Samuel Kello of London, ſon to the ſaid Mr. Samuel Kello the ſword-bearer, September the 16th, 1711.

What other things ſhe may have wrote, how long ſhe lived, or when ſhe died, I know not; nor any thing more concerning her; unleſs the friendſhip ſhe contracted with Biſhop Hall, was the occaſion of tranſplanting her poſterity to Norwich.

* See Mr. Caſley's Catalogue of the King's Manuſcripts, p. 270.

LADY

LADY ELEANOR DAVIES.

LADY ELEANOR DAVIES was born about the latter end of Queen Elizabeth's, or the beginning of King James the Iſt's reign. She was the fifth daughter of Lord George Audley Earl of Caſtlehaven, by Lucy his wife, daughter of Sir James Mervin, of Fontell in the county of Wilts, Knight. She had, according to the cuſtom of that and the preceding age, a learned education; and was then the ſubject of much diſcourſe, even from the Prince to the Peaſant, though now almoſt wholly forgotten. She was married firſt to Sir John Davies, the King's firſt ſerjeant at law in England, and attorney general in Ireland, by whom ſhe was the mother of one ſon, who was a perfect idiot, and died young; and of one daughter named Lucy *. Soon after the death of Sir John Davies, ſhe was married to Sir Archibald Dowglas; but ſeems not to have lived very happy with either of her huſbands; the occaſion of which being of a very ſingular nature, and known to but very few people, I ſhall give it in her own words (though often very myſterious) from an exceeding ſcarce pamphlet, which ſhe wrote and printed (by ſtealth) with the following title. *The Lady ELEANOR her APPEAL. Preſent this to Mr. Mace the Prophet of the moſt High, his Meſſenger. Printed in the year* 1646. 4to. without either printer's name, or place where printed, contains forty pages; and concludes with this Anagram,

REVEAL O DANIEL.

ELEANOR AUDELEY.

" A few days before the death of King James, An. 1625, " there came a Scotiſh lad to this city, about the age of " thirteen, one GEORGE CARR by name, otherwiſe " called the dumb boy or Fortuneteller, ſo term'd, that

* She is ſaid by Mr. Phillips, in his *Theatrum Poetarum*, to have been a lady of great learning and accomplishments. She was married to Ferdinando Earl of Huntingdon, who in the time of his courtſhip complimented her with the following Latin Diſtich, which I met with in a MS. life of her father (penes me) drawn up by Sir William le Neve, but in the hand-writing of Sir William Dugdale.

Lucida vis oculos teneri perſtrinxit amantis; Nec tamen erravit, nam via dulcis erat.

" ſpake not for ſome ſpace of time, with whom it was my
" hap, upon a viſit, to meet, where ſome of them would
" needs ſend for this boy; although few more jealous of
" ſuch acquaintance or ſparing, yet able to diſcern between
" ſuch a one and impoſtures, making bold before my de-
" parture thence, to direct him the way to my houſe, where
" care ſhould be taken of him, not the leſs becauſe a ſtran-
" ger; accordingly who there abode, where no ſimple peo-
" ple, but expert and learned as any, try'd no few conclu-
" ſions; ſome inſtanced as here: Sometimes who would
" take the bible or a chronicle, and open it, and cloſe it
" again, then cauſe the aforeſaid youth to ſhew by ſigns and
" ſuch like dumb demonſtrations, what was contained
" therein; which things he ſo expreſs'd and acted, as were
" it a pſalm or verſe then feigned to ſing, though ſaw not a
" letter of the book; and ſometime that ſuddenly behind
" him would blow a horn, where at never ſo much as changed
" his look, ſeemed ſo hard of hearing. And again thus, to
" ſound him farther, one muſt ſtop his ears faſt, and then
" what two whiſpered at the other end of the gallery, he
" muſt declare what they ſpake in the ear, as often as they
" pleaſed ſeveral times.

" Having by this time gotten a whiſtling voice, as plain
" as any can ſpeak, like a bird; before that had uſed ſigns
" for the ſpace of three months, then no longer dumb and
" deaf.

" To conclude, whatſoever it were he able to manifeſt it,
" whether contained in letters incloſed in cabinets, or by
" numbering how many pence or pepper corns in a bag or
" box before it was opened, or any thing of that kind fit for
" the vulgar capacity too, or when he was brought into any
" place amongſt ſtrangers, one ſhould write in ſeveral papers
" every ones name, and he muſt give them accordingly to
" each his own name, at firſt making as though he were
" in ſome doubt which way to beſtow himſelf, where the
" chief divines of the city preſent, ſome of them beſtowing
" a ſhilling on him, without farther conſideration thought
" it ſufficient &c. whilſt others of that calling as liberal of
" their ſlanderous tongues; that no longer might he be har-
" boured in our houſe, liken'd to Fryer RUSH, ſervants
" had ſo incenſed their maſters, ſetting all on fire, with
" juſtices of peace and church-men, giving out he was a
" vagrant, a counterfeit, or a witch. Immediately upon
" which the ſpirit of propheſy falling likewiſe upon me,
" then were all vexed worſe than ever, ready to turn the

houſe

" houſe upſide down, laying this to his charge too; when " laying aſide houſhold cares all, and no converſation with " any but the word of God, firſt by conference with the " prophet *Daniel*, c. 8. v. 13. I found out this place" *Then I heard one Saint ſpeaking unto another Saint, ſaid unto that certain Saint which ſpake* (in the Original) *to wit, the numberer of ſecrets, or the wonderful numberer (Hebrew Palmoni) How long the viſion concerning the daily, and the tranſgreſſion making deſolate, to give the holie, &c. And he ſaid unto me, unto two thouſand and three hundred days, ſhall the ſanctuary be cleanſed.*

" The ſum of it is this, as much to ſay, inquired of " ſuch a one that ſpake not at firſt, how long from the viſion " before this propheſie ſhall be revealed, or whether I ſhould " be able, &c. as now about two thouſand two hundred " years complete ſince the captivity, as here anſwered," *O ſon of man, for at the time of the end it ſhall be: behold, I will make thee know in the laſt end of the indignation, for at the time appointed ſhall be the end* *. *Dan.* cap. 8. Then follow an account of her propheſies: ſome of which being committed to writing, ſhe with her own hands delivered and preſented them to Archbiſhop Abbot, " which book (ſays " ſhe) was ſacrificed by my firſt huſband's hand; thrown " into the fire; whoſe doom I gave him in letters of his own " name (JOHN DAVES, JOVES HAND) within three years " to expect the mortal blow; ſo put on my mourning " garment from that time: when about three days before " his ſudden death, before all his ſervants and friends at the " table, gave him paſs to take his long ſleep, by him thus " put off," *I pray weep not while I am alive, and I will give you leave to laugh when I am dead.* Accordingly which too ſoon came to paſs, " for contrary to a ſolemn vow, within " three months married to another huſband, who eſcaped " not ſcotfree: he likewiſe burning my book another manu- " ſcript," *A Remembrance to the King, for beware great Britains blow at hand.* This her ſecond huſband (of whoſe ill treatment, as well as of her firſt huſband's on account of her predictions, ſhe makes great complaints) died July 28th, 1644, aged 44, and was buried in St. Paneras church.

" About two years after the marriage of King Charles, I " (ſays ſhe) waiting on the Queen as ſhe came from maſs

* The inaccuracy of theſe tranſcripts from the book of Daniel, may be ſuppoſed to have been occaſioned by her being obliged to truſt to her memory: for ſhe herſelf tells us, that ſhe was not allowed the uſe of the Bible in the time of her confinement.

" or evening ſervice, All-Saints day, to know what ſervice " ſhe pleaſed to command me, the firſt queſtion was, *when* " *ſhe ſhould be with child?* I anſwered, *Oportet habere tempus*, " interpreted by the Earl of Carliſle: and the next, *what* " *ſucceſs the Duke would have*, who (the Queen ſaid) *was in-* " *trenching, and much forwardneſs in?* Anſwered again, as " for his honor, of that he would not bring home much, " but his perſon ſhould return in ſafety with no little ſpeed; " which to neither ſide gave content, ſatisfied not his " friends, much leſs ſuch as looked after his death.

" Beſides, [ſhewing ſhe ſhould have a ſon] told the " Queen, for a time ſhe ſhould be happy, *but how long* ſaid " ſhe? I told her ſixteen years, that was long enough. But " by the King's coming in, our diſcourſe interrupted, " ſaying, *he heard how I foretold my former huſband of his* " *death ſome three days before it*: Said I, I told him of a " certain ſervant of your Majeſties, one extraordinary " proper, &c. that forthwith was to come upon earneſt " buſineſs to me; and that he aſked me the next day before " his death, when I expected my gentleman: To which " his Majeſty replied, *That was the next way to break his heart*, " who was pleaſed ſo much to commend my choice without " expecting any. And ſo that time twelve months the " Queen conceived of a ſon; and although had forgotten " me, yet ſome about her I informed, that her ſon ſhould " go to chriſtening and burying in a day. [coming before " her time].

" And the Duke accordingly too miſcarryiug, arrived " ſafely the week after I had been there." But whatever opinion the Queen might have of Lady Eleanor's prophetic ſpirit, his Majeſty appears to have been by no means pleaſed with the uſe ſhe made of it; and therefore, upon her taking a houſe at St. James's, ſent Mr. Kirk (one of his bed-chamber) to her, to inform her of his diſpleaſure, and that, if ſhe did not leave off her predictions in relation to his affairs, he would take another courſe. " To which (ſays " ſhe) my anſwer was, I would take my courſe againſt him, " namely Sir Archibald Dowglas, that had burnt my " papers to purchaſe his favour, and that he and all ſhould " know ſhortly.

" In the concluſion Mr. Kirk ſaid, *He was not carried* " *with the vulgar*; *but prayed me to tell him whether the King* " *ſhould have a ſon or no*: unwilling to ſend him empty " away, aſſured him a ſon, and a ſtrong child; which he " not ſparing to impart, accordingly ſolemnized with bone-" fires, &c." But this ſpirit of divination proved extreamly

unfortunate to her, and occaſioned her infinite vexation and trouble; for, on account of ſome more propheſies which ſhe had got printed abroad, and for drawing up a petition, &c. I find the following order.

"From the court of White-hall, &c.

"His majeſty doth expreſly command the Lord Archbiſhop's Grace, and his commiſſioners for cauſes eccleſiaſtical, that the petitioner be forthwith called before them for preſuming to imprint the ſaid book, and for preferring this deteſtable petition.

"SIDNEY MONTAGUE."

Of the proceedings againſt her ſhe herſelf gives the following account. "And of the foreſaid reference, thus, ſave "reverence his grace the foreman of the jury, 1633, Oct. "23. command firſt a candle, he that would not be warned; "but ſaid," *No more of that; burnt the book, ſaying, my Lords, I have made you a ſmoother of doomſday, to be in ſuch a year about Candlemas* *, *till then ſhe takes time enough: What ſhall we do next?* "when with one voice." *Let her be fined three thouſand pounds, excommunicated, no bible allowed her, or pen and ink, or woman ſervant; carry her away,* "as by a "warrant under twelve hands, confined to the gatehouſe "for ever, where kept a cloſe priſoner for two years, the "Lords day unknown from another, the reſt for brevity and "modeſty ſake diſmiſſed."

Dr. Heylin in his life of Archbiſhop Laud † gives us the following relation concerning her. "And that the other "ſex (ſays he) might whet their tongues upon him alſo, the "Lady Davies, the widow of Sir John Davies Attorney "General for King James in Ireland, ſcatters a propheſy "againſt him. This Lady had before ſpoken ſomething "unluckily of the Duke of Buckingham, importing, that "he ſhould not live till the end of Auguſt, which raiſed "her to the reputation of a *Cunning Woman* amongſt the "ignorant people: and now [1634] ſhe propheſies of the "new Archbiſhop, that he ſhould live but few days after "the fifth of November; for which and other propheſies of "a more miſchievous nature, ſhe was after brought into

* It ought (in juſtice to the Lady) to be obſerved, that the Archbiſhop died very near that time of the year which ſhe predicted, viz. January 10, 1644.

† Part the ſecond, p. 166.

" the court of high-commiſſion; the woman being grown " ſo mad, that ſhe fancied the ſpirit of the prophet *Daniel* " to have been infuſed into her body: and this ſhe grounded " on an Anagram which ſhe made of her name, viz. " ELEANOR DAVIES: REVEAL O DANIEL. " And though it had too much by an L, and too little by " an S; yet ſhe found *Daniel* and *Reveal* in it, and that " ſerved her turn. Much pains was taken by this court to " diſpoſſeſs her of this ſpirit; but all would not do, till " Lamb, then dean of the arches, ſhot her through and " through with an arrow borrowed from her own quiver: " for whilſt the Biſhops and Divines were reaſoning the " point with her out of holy ſcriptures, he took a pen into " his hand, and at laſt hit upon this excellent *Anagram*, " viz. DAME ELEANOR DAVIES: NEVER SO " MAD A LADY: which having proved to be true by " the rules of art, madam" ſaid he, I ſee you build much " on *Anagrams*, and I have found out one which I hope " will fit you: This ſaid, and reading it aloud, he put it " into her hands in writing, which happy fancy brought " that grave court into ſuch a laughter, and the poor woman " thereupon into ſuch a confuſion, that afterward ſhe grew " either wiſer, or was leſs regarded."

Although what the lady and the doctor have delivered, may appear to have been two caſes; both from the chronology, and the diſagreement of their relations; yet upon due reflexion I fancy both may be reſolved into one. For when it is conſidered that ſhe was in durance in the year 1634, and her confinement ſo cloſe and ſtrict that ſhe was not allowed the bible, pen, ink, maid ſervant, &c. does it look probable that ſhe could then write and diſperſe propheſies? Or, if ſhe had been brought out of priſon to have been examined about a ſecond tranſgreſſion of the ſame nature; would not ſhe herſelf, or the archbiſhop's excellent champion and advocate Dr. Heylin, have taken notice of it? Beſides, as the doctor ſeems to have compoſed his *Cyprianus Anglicus*, after he was blind, he might poſſibly truſt to his memory in this affair, as thinking it a thing of no vaſt importance, which in all probability occaſioned thoſe miſtakes. And ſince it appears from both, that her predictions relating to archbiſhop Laud, were part of the cauſes alleged againſt her; from hence I am almoſt tempted to conclude that thoſe two accounts, though differently related, are but one and the ſame thing.

I might have added more of her prediction's from the above-mentioned book, but perhaps enough, if not too much, has

has been ſaid already upon this ſubject. I ſhall only obſerve, that notwithſtanding the doctor's ſpeaking of her with ſuch an air of contempt; and the ſevere cenſure of the court of high-commiſſion; yet others, and thoſe men of no mean repute, ſpeak highly in her commendation. "As for her "character, there needs little more to be ſaid, (ſays the "continuator of Sir Richard Baker's Chronicle *) than to "repeat what has been delivered concerning her by the ele-"gant pen of the learned Dr. Peter Du Moulin." She was (ſaith he) *Erudita ſupra ſexum, mitis infra ſortem. Learned above her ſex, humble below her fortune, having a mind ſo great and noble, that proſperity could not make it reniſs, nor her deepeſt adverſity cauſe her to ſhrink or diſcover the leaſt puſillanimity or dejection of ſpirit; being full of the love of God, to that fulneſs, the ſmiling world could not add, nor the frowning from it detract.* "Hence, as from a living ſpring, flowed a full "ſtream of chriſtian graces, redounding to the benefit of "many, as well as to her own comfort. She had a fineneſs "of wit, but ſo tempered with prudence and conſolation, "that ſhe early addicted her ſelf to ſerious ſpeculation, and "the ſtudy of divine truths; wherefore, ſince our Saviour "bids us examine (eſpecially in theſe caſes) the tree by the "fruit, we recommend it to the conſideration of the judi-"cious, whether a perſon ſo qualified and ſo addicted, "might not with moſt equity be judged on this occaſion, "to have been favoured with ſome beam of a divine know-"ledge of future things; certain it is, that not only in the "above-mentioned, but in divers other events both of pri-"vate and publick concernment, her predictions proved "undoubtedly true; in the moſt flouriſhing condition of "the nation ſhe foretold its unparallel'd troubles, and in "the depth of thoſe troubles ſhe foretold the happy reſtora-"tion to peace and ſettlement, and in every one ſhe long "before preſixed the time of their accompliſhment."

The year before her death ſhe got printed of her own compoſition, a pamphlet entitled, *The Reſtitution of Prophecy; that Buried Talent to be revived. By the Lady Eleanor. Printed in the year* 1651, *4to.* It contains (beſides the preface) 52 pages, without either the printer's name, or place where printed.

The greateſt part of this tract is very obſcure, excepting thoſe parts of it which are merely hiſtorical, in which are ſaid very ſevere things againſt the proſecutors of herſelf, and her family.

She died in the year 1652.

* Page 635. Edit. 1670.

KATHERINE CHIDLEY.

I Can trace out but very little concerning this writer; who appears to have been a moſt violent independant, and to have fought as furiouſly for that cauſe, as ever did *Penthefilea* (the celebrated Amazonian Queen) in defence of the Trojans, as is very evident from a treatiſe which ſhe wrote and publiſhed with the following title. *The Juſtification of the Independant Churches of Chriſt. Being an anſwer to Mr. Edwards his booke, which he hath written againſt the government of Chriſt's Church, and toleration of Chriſt's publick worſhip; briefly declaring that the congregations of the Saints ought not to have dependancie in government upon any other; or direction in worſhip from any other than Chriſt their head and law giver, by KATHERINE CHIDLEY*, 4to. 1641. This pamphlet contains 81 pages in a pretty ſmall character, beſides a preface and an anſwer to Mr. Edwards's introduction. Whether Mr. Edwards ever anſwered this piece, I know not: But in his *Gangræna* * I find the following words concerning this his female antagoniſt. "Katherine Chidley about Auguſt laſt came to Stepney, (where ſhe hath drawn ſome people to Brownifm) and was with Mr. Greenhill, where ſhe with a great deal of violence and bitterneſs ſpake againſt all miniſters and people that meet in our churches, and in places where any idolatrous ſervices have been performed: Mr. Greenhill anſwered her by ſcripture, and laboured to reduce to a ſhort head all ſhe had ſpoken, aſking her if this were not the ſum, namely, that it was unlawful to worſhip God in a place which had been uſed or ſet apart to idolatry, under the names of ſaints and angels; ſhe would not hold to the ſtating of the queſtion, but running out, Mr. Greenhill to convince her, told her that all England had been ſet apart in this way and manner to St. George, and Scotland to St. Andrew, and ſo other kingdoms to other ſaints; ſo that by her grounds it was unlawful to worſhip God in theſe, and ſo by conſequence any where in the world; but inſtead of being ſatisfied or giving any anſwer, ſhe was ſo talkative and clamorous, wearying him with her words, that he was glad to go away, and ſo left her." Whether ſhe wrote any thing more, or what became of her afterwards, I know not.

* Part I. pages 79, 80, Ed. Lond. 1646, 4to.

ELIZABETH

ELIZABETH, COUNTESS OF BRIDGWATER.

ELIZABETH, Countess of Bridgwater, has such an extraordinary character given of her in her monumental inscription, that being come to that period of time in which she lived, I am unwilling to pass her over in silence. I have searched very carefully, though ineffectually, for some concurrent testimonies of her merit: but as I cannot add any thing to the account given of her, in her epitaph, so neither will it be thought much wanting, in the opinion of those who are so candid as to suppose that inscription to have been drawn up, rather with a view of doing justice, than of doing honour to her memory. I shall therefore transcribe it as I find it printed in Sir Henry Chauncey's *History and Antiquities of Hertfordshire* *, and Mr. Collins's *Peerage* †, from a monument in the church at Gaddesden in that county.

D. D.

To the sacred memory of the late transcendently virtuous Lady, now glorious Saint, the Right Honourable ELIZABETH, *Countess of Bridgwater.*

She was second daughter to the Right Honourable William, Marquis of Newcastle, and wife to the Right Honourable John, Earl of Bridgwater, and whose family she hath enriched with a hopeful issue, six sons, viz. John Viscount Brackley, her eldest; Sir William Egerton, second son, both Knights of the honourable order of the Bath; Mr. Thomas Egerton, her third; Mr. Charles Egerton, her fourth; Mr. Henry Egerton, her fifth; Mr. Steward Egerton, her sixth son; and three daughters, viz. Mrs. Frances Egerton, her eldest; the Lady Elizabeth, her second; and the Lady Catherine Egerton her third daughter, lies here interred, dying in their infancy; the rest are still the living pictures of their deceased mother, and the only remaining comforts of their disconsolate father.

She was a Lady in whom all the accomplishments both of body and mind, did concur to make her the glory of the present, and example of future ages: Her beauty was so unparallel'd, that it is as much beyond the art of the most elegant pen, as it surpasseth the skill of several the most exquisite pensils (that attempted

* Pages 555, 556.
† Vol. I. pages 609, 610.

it) to deſcribe, and not to diſparage it: ſhe had a winning, and an attractive behaviour, a charming diſcourſe, a moſt obliging converſation: ſhe was ſo courteous and affable to all perſons, that ſhe gained their love, yet not ſo familiar to expoſe herſelf to contempt: ſhe was of a noble and generous ſoul, yet of ſo meek and humble a diſpoſition, that never any woman of her quality was greater in the world's opinion, and leſs in her own; the rich at her table daily taſted her hoſpitality; the poor at her gate her charity; her devotion moſt exemplary, if not inimitable; witneſs (beſides ſeveral other occaſional meditations and prayers full of the holy tranſports and raptures of a ſanctified ſoul) her divine meditations upon every particular chapter in the bible, written with her own hand, and never (till ſince her death) ſeen by any eye but her own, and her then dear, but now ſorrowful huſband, to the admiration both of her eminent piety in compoſing, and of her modeſty in concealing. Then ſhe was a moſt affectionate and obſerving wife to her huſband, a moſt tender and indulgent mother to her children, a moſt kind and bountiful miſtreſs to her family. In a word, ſhe was ſo ſuperlatively good, that language is too narrow to expreſs her deſerved character; her death was as religious as her life was virtuous: On the 24th day of June, in the year of our Lord, 1663, of her own age 37, ſhe exchanged her earthly coronet for an heavenly crown.

PROV. 31. 28, 29.

"*Her children riſe up and call her bleſſed, her huſband alſo,*
"*and he praiſeth her:*

"*Many daughters have done virtuouſly, but thou excelleſt*
"*them all.*"

To make her character more conſummate, I will add, that her noble Lord deſired no other memorial of himſelf after his deceaſe, but only this.

That having (in the 19th year of his age) married the Lady ELIZABETH CAVENDISH, *daughter to the then Earl, ſince Marqueſs, and after that Duke of Newcaſtle, he did enjoy (almoſt 22 years) all the happineſs that a man could receive in the ſweet ſociety of the beſt of wives, till it pleaſed God, in the 44th year of his age, to change his great felicity into as great miſery, by depriving him of his truly loving and intirely beloved wife, who was all his worldly bliſs; after which time humbly*

ſubmitting

ſubmitting to, and waiting on the will and pleaſure of the Almighty, he did ſorrowfully wear out 23 years 4 months and 12 days, and then on the 26th day of October, in the year of our Lord, 1686, and in the 64th year of his own age, yielded up his ſoul into the merciful hand of God who gave it.

KATHERINE PHILIPS.

KATHERINE PHILIPS, the celebrated ORINDA, was the daughter of John Fowler of Bucklerſbury in London, Merchant, by Katherine his wife, daughter of Daniel Oxenbridge Dr. of Phyſic; was born in the pariſh of St. Mary Wool-church in London *, and was baptized there, on the eleventh of January, 1631. Mr. Aubrey tells us (in a MS. of his, in Mr. Aſhmole's ſtudy, num. 18. fol. 23.) that ſhe had the early part of her education from her couſin Mrs. Blacket. At eight years of age, ſhe was removed to a ſchool at Hackney, and ſoon made great improvements under the care of Mrs. Sulmon; ſo great, that whoever reads the account that Mr. Aubrey gives of her at that time of her life, will look upon all her ſucceeding progreſs in learning, to be no more than what might juſtly be expected. He tells us, "that ſhe was very apt to learn; and made "verſes when ſhe was at School; that ſhe devoted herſelf to "religious duties when ſhe was very young: that ſhe would "then pray by herſelf an hour together: that ſhe read the "bible through before ſhe was full four years old: that ſhe "could ſay by heart many chapters, and paſſages of ſcripture: was a frequent hearer of ſermons, which ſhe would "bring away intire in her memory; and would take ſermons, *verbatim*, when ſhe was but ten years old." She became afterwards a perfect miſtreſs of the French tongue; and learned the Italian under the tuition of her ingenious and worthy friend Sir Charles Cottrell. She was inſtructed in the preſbyterian principles, which ſhe deſerted, as appears by her writings, as ſoon as ſhe became capable of judging for herſelf; and afterwards became a great Royaliſt, and

* So Mr. Wood in his *Ath. Oxon.* Vol. II. Coll. 402, and 403. But Mr. Giles Jacob in his Lives of the Engliſh Poets, Vol. I. p. 201. (by what authority I know not) ſays that ſhe was born in Brecknockſhire; and that ſhe died in the 31ſt year of her age. This account brings her birth two years later than Mr. Wood has placed it, viz. 1633. But I chuſe to follow Mr. Wood's account, as moſt authentic, becauſe taken from the pariſh regiſter.

faithful

faithful daughter of the church of England. She was married to James Philips of the priory of Cardigan, Eſq; about the year 1647. By this gentleman ſhe had one ſon, who died in his infancy; and one daughter, married to —— Wogan, Eſq; a gentleman of Pembrokeſhire. She proved a moſt excellent wife, not only by a ſtrict obſervance of all conjugal duties, but in being highly ſerviceable to him in affairs, in which few wives are ſuppoſed capable of ſerving their huſbands: for his fortune being much encumbred, ſhe by her powerful intereſt with Sir Charles Cottrell, and other great friends; and by her good ſenſe, and excellent way of negotiating his affairs, did, in the few years ſhe lived with him, in a great meaſure extricate him out of the embarraſments and difficulties in which he was involved. In a letter to Sir Charles Cottrell *, having ſpoke of her huſband in the moſt reſpectful terms, and of his willingneſs to forward her journey to London, in order to ſettle his perplexed affairs, ſhe adds,—"And I hope GOD "will enable me to anſwer his expectations, by making me "an inſtrument of doing him ſome handſome ſervice, "which is the only ambition I have in the world, and "which I would purchaſe with the hazard of my life. I "am exceedingly obliged to my Lady Cork for remembring "me with ſo much indulgence, for her great deſire to be "troubled with my company; but above all, for her readi-"neſs to aſſiſt my endeavours for ANTENOR †, which "is the moſt generous kindneſs can be done me."

As ſhe was born with a genius to poetry, ſo ſhe began to improve it early in life, and compoſed many poems upon various occaſions for her own amuſement in her receſs at Cardigan, and retirement elſewhere. Theſe being diſperſed among her friends and acquaintance, were by an unknown hand collected together and publiſhed in 8vo. 1663, without her knowledge or conſent. This ungenteel and ungenerous treatment, proved ſo oppreſſive to her great modeſty, that it gave her a ſevere fit of illneſs. Upon this occaſion ſhe poured out her complaints in a long letter ‡ to Sir Charles Cottrell, in which ſhe laments in a moſt affecting manner the misfortune, and the injuries which had been done to her, by this ſurreptitious edition of her poems.

* See her Letters, p. 243.

† A feigned name, by which ſhe uſed to call her huſband.

‡ Printed in the preface to the ſolio edit. of her works. Alſo in her collection of Letters, p. 227. And likewiſe in the General Dictionary, Art. Philips.

Her

Her remarkable humility, good nature, and agreeable converſation, greatly endeared her to all her acquaintance; and her ingenious and elegant writings, procured her the friendſhip and correſpondence of many learned and eminent men, and of perſons of the firſt rank in England: and upon her going into Ireland with the Viſcounteſs of Dungannon, to tranſact her huſband's affairs there, her great merit ſoon made her known to, and eſteemed by, thoſe illuſtrious peers Ormond, Orrery, Roſcommon, and many other perſons of diſtinction, who paid a great deference to her worth and abilities, and ſhewed her ſingular marks of their eſteem. While ſhe was in that kingdom, at the preſſing importunity of the above-mentioned noblemen, but more particularly Lord Roſcommon, ſhe tranſlated out of the French of Corneille into Engliſh the Tragedy called *Pompey*, which was brought upon the Iriſh ſtage ſomewhat againſt her inclination: however, it was ſeveral times acted in the new theatre there with very great applauſe in the year 1663 and 64, in which laſt year it was made publick. It was afterwards acted with great commendation at the Duke of York's theatre, 1678. This play is dedicated to the Counteſs of Cork. Lord Roſcommon wrote the prologue, wherein he thus compliments the ladies and the tranſlator.

—You bright nymphs, give Cæſar leave to woo,
The greateſt wonder of the world, but you;
And hear a Muſe, who has that Hero taught
To ſpeak as gen'rouſly, as e'er he fought.
Whoſe eloquence from ſuch a Theme deters
All tongues but Engliſh, and all Pens but hers.
By the juſt Fates your ſex is doubly bleſt,
You conquer'd Cæſar, and you praiſe him beſt.

She alſo tranſlated from the French of Corneille, a tragedy called *Horace*. Sir John Denham added a fifth act to this play, which was repreſented at court by perſons of quality. The Duke of Monmouth ſpoke the prologue in which are theſe lines.

So ſoft, that to our ſhame we underſtand
They could not fall but from a lady's hand.
Thus while a woman Horace did tranſlate,
Horace did riſe above the Roman fate.

I muſt not forget to add that while ſhe was in Ireland, ſhe was very happy in carrying on a former intimacy with the famous

famous Dr. Jeremy Taylor, the worthy Biſhop of Down and Connor; who had ſometime before done her much honour by writing and publiſhing *A Diſcourſe of the nature, offices and meaſures of friendſhip, with rules of conducting it. In a letter to the moſt ingenious and excellent Mrs.* KATHERINE PHILIPS *. 'Tis poſſible his acquaintance with Mrs. Philips might contribute much towards the good opinion he entertained of the female ſex: it is certain he was a great advocate for them; and, as ſo worthy and grave a prelate cannot be ſuppoſed, even when writing to a Lady, to deal in compliments only, and not to ſpeak his real ſentiments; I am perſwaded my female readers will not be diſpleaſed with me, if I here inſert at length a paragraph from the diſcourſe, it being ſo valuable a teſtimony of their merit. "But by the way Madam, you may ſee how much I differ "from the moroſity of thoſe Cynics who would not admit "your ſex into the communities of a noble friendſhip." I "believe ſome wives have been the beſt friends in the "world; and few ſtories can out-do the nobleneſs and "piety of that Lady that ſucked the poiſonous purulent "matter from the wound of our brave prince in the Holy-"Land, when an aſſaſſine had pierced him with a venomed "arrow: and if it be told that women cannot retain coun-"ſell, and therefore can be no brave friends; I can beſt "confute them by the ſtory of *Portia*, who being fearful of "the weakneſs of her ſex, ſtabbed herſelf into the thigh to "try how ſhe could bear pain; and finding her ſelf con-"ſtant enough to that ſufferance, gently chid her *Brutus* "for not daring to truſt her, ſince now ſhe perceived that "no torment could wreſt that ſecret from her, which ſhe "hoped might be entruſted to her. If there were not more "things to be ſaid for your ſatisfaction, I could have made "it diſputable whether have been more illuſtrious in their "friendſhip men or women? I cannot ſay that women are "capable of all thoſe excellencies by which men can oblige "the world; and therefore a female friend in ſome caſes is "not ſo good a counſellor as a wiſe man, and cannot ſo "well defend my honour; nor diſpoſe of reliefs and "aſſiſtances if ſhe be under the power of another: but a "woman can love as paſſionately, and converſe as plea-"ſantly, and retain a ſecret as faithfully, and be uſeful in "her proper miniſteries; and ſhe can die for her friend as "well as the braveſt Roman knight; and we find that ſome

* This letter was firſt printed in twelves 1659. And afterwards in the ſeveral editions of his Polemical and Moral Diſcourſes.

"perſons

" perſons have engaged themſelves as far as death upon a " leſs intereſt than all this amounts to: ſuch were the " ἐυχωλιμαῖοι as the Greeks call them, the *Devoti* of a " prince or general, the aſſaſſines amongſt the *Saracens*, the " Σολισδένοι amongſt the old *Galatians*: they did as much " as a friend could do; and if the greateſt ſervices of a " friend can be paid for by an ignoble price, we cannot " grudge to vertuous and brave women that they be partners " in a noble friendſhip, ſince their converſation and returns " can add ſo many moments to the felicity of our lives: " and therefore though a knife cannot enter as far as a " ſword, yet a knife may be more uſeful to ſome purpoſes; " and in every thing except it be againſt an enemy. A " man is the beſt friend in trouble, but a woman may be " equal to him in the days of joy: A woman can as well " increaſe our comforts, but cannot ſo well leſſen our ſor- " rows: and therefore we do not carry women with us " when we go to fight; but in peaceful cities and times, " vertuous women are the beauties of ſociety, and the pretti- " neſſes of friendſhip. And when we conſider that few " perſons in the world have all thoſe excellencies by which " friendſhip can be uſeful and illuſtrious, we may as well " allow women as men to be friends; ſince *they* have all " that can be neceſſary and eſſential to friendſhips, and " *theſe* cannot have all by which friendſhips can be acci- " dentally improved; in all ſome abatements will be made; " and we ſhall do too much honour to women, if we reject " them from friendſhips becauſe they are not perfect: for " if to friendſhips we admit imperfect men, becauſe no man " is perfect: he that rejects women does find fault with " them becauſe they are not more perfect then men, which " either does ſecretly affirm that they ought and can be " perfect, or elſe it openly accuſes men of injuſtice and " partiality *." It is now time to return to Mrs. Philips, who left Ireland July 15, 1663, and went to Cardigan, where ſhe ſpent the remaining part of that, and the begin- ning of the next year, in a ſort of melancholy retirement †, occaſioned (perhaps) by the bad ſucceſs of her huſband's affairs: And going to London in order to relieve her op- preſſed ſpirits, with the converſation of her friends there, ſhe was ſeized by the ſmall-pox, and died of it in Fleet- ſtreet, to the great grief of all her acquaintance, in the 33d year of her age, and was buried June 22, 1664, in the

* Vid. his Collection of Polemical and Moral Diſcourſes, p. 660.
† Vid. her Letters, pages 186, 187, 188, 202, 215, &c.

church

church of St. Bennet Sherehog at the end of Syth's Lane in London, under a large monumental ſtone where ſeveral of her anceſtors were before buried.

Mr. Aubrey in his manuſcript above-mentioned, obſerves, that her perſon was of a middle ſtature, pretty fat, and ruddy complexioned.

Soon after her death, her poems and tranſlations were collected and publiſhed in a volume in folio, with the following title, *Poems by the moſt deſervedly admired Mrs. Katherine Philips, the matchleſs* ORINDA. *To which is added Monſieur Corneille's Pompey, and Horace; Tragedies. With ſeveral other tranſlations out of French, London*, 1667, with her picture; a ſhoulder piece, before them ſtanding on a pedeſtal, on which is inſcribed ORINDA. It was printed again at London, 1678.

In a collection of letters publiſhed by Mr. Thomas Brown, in 1697, are printed four letters from Mrs. Philips, to the honourable BERENICE: beginning at page 138, and contains 18 pages. And in one of her letters to Poliarchus (p. 146.) ſhe herſelf tells us, that two or three of her poems, were publiſhed in a *Miſcellaneous Collection of Poems.*" As this collection was printed in Ireland, I have not been able to procure a ſight of the book; I can therefore give no farther account of them.

Many years after her death were publiſhed a volume of excellent letters from Mrs. Philips to Sir Charles Cottrell, with the enſuing title, *Letters from* ORINDA *to* POLIARCHUS, *8vo. Lond.* 1705. Major Pack in his *Eſſay on Study*, inſerted in his *Miſcellanies*, gives the following character of theſe letters. "The beſt letters I have met with in our "Engliſh tongue, are thoſe of the celebrated Mrs. Philips "to Sir Charles Cottrell. As they are directed all to the "ſame perſon, ſo they run all in the ſame ſtrain, and ſeem "to have been employed in the ſervice of a refined and ge"nerous friendſhip. In a word, they are ſuch as a woman "of ſpirit and virtue ſhould write to a courtier of honour "and true gallantry."

The memory of this ingenious Lady has been honoured with many encomiums; the induſtrious Mr. Langbain ſays, "* ſhe was one that equalled the Leſbian Sappho, and "Roman Sulpicia: and as they were praiſed by Horace, "Martial, Auſonius, and other antient poets; ſo was this "Lady commended by the Earls of Orrery, Roſcommon, "Cowley, and other eminent poets."

* Account of the Dramatick Poets, p. 403.

Mr. Tho-

Mr. Thomas Rowe in his *Epiſtle to Daphnis* *, pays the following tribute to her fame.

At laſt ('twas long indeed!) Orinda came,
To ages yet to come an ever-glorious name;
To virtuous Themes her well-tun'd lyre ſhe ſtrung,
Of virtuous Themes in eaſy numbers ſung.
Horace and Pompey in her lines appear
With all the worth that Rome did once revere;
Much to Corneille they owe, and much to her:
Her thoughts, her numbers, and her fire the ſame
She ſoar'd as high, and equal'd all his fame;
Tho' France adores the Bard, nor envies Greece
The coſtly buſkins of her Sophocles.
More we expected, but untimely death
Soon ſtopt her riſing glories with her breath.

And the anonymous author of a letter printed in the ſecond volume of the Duke of Wharton's works, gives the following character of Mrs. Philips, and her writings.—"I have "looked a little into Mrs. Philips, and 'tis not the firſt time "I have been wonderfully pleaſed with her ſolid, maſculine "thoughts, in no feminine expreſſion.—Her refined and ra- "tional thoughts of friendſhip which is a ſubject ſhe very "much delights in, ſhow a ſoul much above the common "level of mankind, and mightily raiſe my deſire of practiſing "what ſhe ſo nobly deſcribes. I am of opinion that any "perſon's humour and diſpoſition appears as much or more "in their writings, than in their converſation; and I would "never deſire a better character of any one, than what I "could learn from their own pen, where it ran without "reſtraint, or any particular byaſs. And though I know "nothing of Mrs. Philips, but what I have learned from "her own poems, I am confident ſhe was diſcreet, good- "humoured, modeſt, conſtant and virtuous, as well as in- "genious. Her *Country Life* is ſo ſweet a poem, and "ſprinkled with ſuch profound philoſophical thoughts, ex- "preſſed in eaſy poetical language, or elſe by a kind of "ſympathy it ſuits ſo well with my ſentiments and incli- "nations, that though I have read ſeveral poems in more "languages than one upon the ſame ſubject, yet I don't "know where to find a better."

To theſe various praiſes I muſt not omit to add, that ſhe was of a generous and charitable diſpoſition, as appears by her ſo kindly taking into her protection her Godſon, Mr. Charles Howel †.

* Vid. his Poems printed at the end of the ſecond volume of Mrs. Rowe's Works, p. 278.

† Vid. Wood's *Ath. Oxon.* Vol. II. Col. 1138. Edit. 1721.

ANNE

ANNE WHARTON.

ANNE WHARTON, a Lady eminent for her excellent genius and poetical talent, in the reign of King Charles the ſecond, was the daughter and coheireſs of Sir Henry Lee, of Ditchley in Oxfordſhire, who having no ſon, left his eſtate to be divided between this Lady and her ſiſter the Counteſs of Abingdon, whoſe memory Mr. Dryden has celebrated in a funeral panegyric intitled, ELEONORA. She was the firſt wife of Thomas Wharton, Eſq; afterwards Marquis of Wharton, by whom ſhe had no iſſue. In 1681, ſhe was in France on account of her health, as appears from ſeveral letters to her huſband. About the year 1682, ſhe held a correſpondence by letters with Dr. Gilbert Burnet, many of which are made publick. Dr. Burnet wrote ſeveral poems which he ſent to her, among which are the following, *The Secrets of Friendſhip*: *Upon the Creation*: *Pure Love*: *Loves Magnetiſm*: *Friendſhips Myſteries*: *A Congratulation upon his return to a retired Courſe of Life*: And *a Paraphraſe on the 53d Chapter of Iſaiah in imitation of Mrs. Anne Wharton.* This Lady among other poems wrote *A Paraphraſe on the Lamentations of Jeremiah*, which as appears from a note prefixed to the original manuſcript, was begun at Paris March the 21ſt, 1680-1, and ended April 2d, following. Alſo, *A Paraphraſe on the Lord's Prayer*: *Verſes to Mr. Waller*: And, *An Elegy on the Death of the Earl of Rocheſter.* Upon which laſt piece Mr. Waller wrote a copy of verſes to her, as likewiſe another upon her *Paraphraſe on the Lord's Prayer*: And his two *Cantoes of Divine Poeſy* were occaſioned upon ſight of her *Paraphraſe on the 57d Chapter of Iſaiah.* The mother of John Wilmot, Earl of Rocheſter, was aunt to this Lady's father; for which reaſon Mr. Waller ſays they were allied in genius and in blood. Thus far the authors of the *General Dictionary.* But beſides the above-mentioned poems, which have been ſeveral times printed, ſhe tranſlated into Engliſh the *Epiſtle of Penelope to Ulyſſes*, which is printed in Tonſon's Ovid, p. 119. Ed. Lond. 1716. Alſo, *Verſes on the ſnuff of a Candle*, made in ſickneſs, printed in Mr. Dryden's *Miſcellany*, Vol. I. p. 144.

I can only add from the regiſter of Winchinden, that ſhe died at Adderbury, Oct. the 29th, 1685, and was buried at Winchinden the tenth of November following.

MARGARET

MARGARET, DUTCHESS OF NEWCASTLE.

MARGARET, Dutcheſs of Newcaſtle was born at St. John's near Colcheſter in Eſſex, about the latter end of the reign of King James the firſt; and was the youngeſt daughter of Sir Charles Lucas, a gentleman of great ſpirit and fortune, who died when ſhe was very young. Her mother was remarkably careful in the education of this and her other daughters, giving them all the polite accompliſhments in which young ladies are generally inſtructed; as needlework, dancing, muſick, and learning the French tongue. She was herſelf a woman of excellent character, which this her daughter, when ſhe came to employ herſelf in writing, endeavoured to do juſtice to *. She had from her infancy a natural inclination to learning, and ſpent ſo much of her time in ſtudy, and writing, that it is to be lamented ſhe had not the advantage of an acquaintance with the learned languages, which would have extended her knowledge, refined her genius, and have been of infinite ſervice to her in the many compoſitions and productions of her pen.

In 1643, ſhe obtained leave of her mother to go to Oxford, where the court then reſided, and was made one of the maids of honour to Henrietta Maria, the royal conſort of King Charles the firſt. And when the Queen by her rebellious ſubjects was unhappily forced to leave England and go to her native country, ſhe attended her thither. At Paris ſhe met with the Marquis of Newcaſtle, then a widower, who admiring her perſon, diſpoſition, and ingenuity, was married to her in that place, An. 1645. From Paris they went to Rotterdam, where they reſided ſix months. From thence they returned to Brabant unto the city of Antwerp, where they ſettled and continued during the time of their exile; chuſing it as the moſt pleaſant and quiet place to retire to, and enjoy the remainder of their ruined fortunes. She proved a moſt agreeable companion to the Marquis in this his melancholy receſs, as well by her writings, as converſation, as appears by the many compliments and addreſſes which he made her on thoſe occaſions.

She came into England in order to obtain ſome of the Marquis's rents to ſupply their preſſing neceſſities, and pay

* See her book intitled Nature's Pictures drawn by Fancie's Pencill to the Life. Fol. Lond. 1656, pages 377, &c. where ſhe has ſaid very high things, both of the exquiſite beauty of her perſon, and rare endowments of her mind.

the debts they had contracted there; and accordingly went with Lord Lucas her brother to Goldſmith's-hall, but could not procure a grant from thoſe voracious ſaints, to receive one penny out of the Marquis's vaſt inheritance: and had it not been for the ſeaſonable generoſity of Sir Charles Cavendiſh (who greatly diminiſhed his own fortune to ſupport his brother in his diſtreſs) they muſt have been expoſed to extreme poverty. Having got a conſiderable ſum from her own, and the Marquis's relations, ſhe returned to Antwerp, where ſhe continued with her Lord till the happy reſtoration of King Charles the ſecond. Upon which, the Marquis, after ſixteen years baniſhment, made immediate preparation for his return to his native country; leaving his Lady behind him to diſpatch his affairs there; who having managed them to general ſatisfaction, ſhe ſoon followed her conſort into England, where ſhe ſpent much of the remaining part of her life in compoſing and writing letters, plays, poems, philoſophical diſcourſes, and orations. Mr. Giles Jacob ſays *, ſhe was the moſt voluminous dramatick writer of our female poets; that ſhe had a great deal of wit, and a more than ordinary propenſity to dramatick poetry. And Mr. Langbain tells us, that all the language and plots of her plays were her own; which is a commendation preferable to fame built on other people's foundation, and will very well atone for ſome faults in her numerous productions.

A catalogue of all her works which have come to my knowledge.

1. *The Worlds Olio.* Which I have not yet ſeen.

2. *Nature's Picture, drawn by Fancie's Pencil, to the Life. Written by the thrice Noble, Illuſtrious, and Excellent Princeſs, the Lady Marchioneſs of Newcaſtle. In this volume there are ſeveral feigned ſtories of Natural Deſcriptions, as Comical, Tragical, and Tragicomical, Poetical, Romancical, Philoſophical, and Hiſtorical, both in Proſe and Verſe, ſome all Verſe, ſome all Proſe, ſome mixt, partly Proſe and partly Verſe. Alſo, there are ſome Morals, and ſome Dialogues; but they are as the advantage Loaf of Bread to the Bakers dozen, and a true Story at the latter end, wherein there is no feigning.* London, 1656. Fol.

3. *Orations of Divers ſorts, accommodated to divers Places. Written by,* &c. *the Lady Marchioneſs of Newcaſtle.* Fol. London, 1662.

* Lives of the Poets, Vol. I. p. 190.

4. *Plays. Written by,* &c. *the Lady Marchioneſs of Newcaſtle,* London, 1662.

5. *Philoſophical and Phyſical Opinions. Written by,* &c. *the Lady Marchioneſs of Newcaſtle.* London, 1663. Fol.

6. *Obſervations upon Experimental Philoſophy: To which is added, the Deſcription of a new World. Written by,* &c. *the Dutcheſs of Newcaſtle.* 2d Edit. London, 1668. Fol. Mr. James Briſtow began to tranſlate ſome of thoſe philoſophical diſcourſes into the Latin tongue. Vid. *Ath. Oxon.* Vol. II. Col. 835.

7. *Philoſophical Letters or Modeſt Reflections upon ſome opinions in Natural Philoſophy, maintained by ſeveral famous and learned Authors of this Age, expreſſed by way of Letters: by,* &c. *the Lady Marchioneſs of Newcaſtle.* London, 1664. Fol.

8. *Poems and Phancies. Written by,* &c. *the Lady Marchioneſs of Newcaſtle. The ſecond Impreſſion, much altred and corrected.* London 1664. Fol.

9. CCXI. *Sociable Letters. Written by,* &c. *the Lady Marchioneſs of Newcaſtle.* London, 1664. Fol.

10. *The Life of the thrice Noble, High and Puiſſant Prince William Cavendiſhe, Duke, Marquiſs, and Earl of Newcaſtle; Earl of Ogle; Viſcount Mansfield; and Baron of Bolſover, of Ogle, Bothal and Hepple: Gentleman of his Majeſty's Bedchamber, one of his Majeſties moſt honourable Privy Councel; Knight of the moſt noble Order of the Garter: His Majeſties Lieutenant of the County and Town of Nottingham, and Juſtice in Ayre Trent North: who had the Honour to be Governour to our moſt Glorious King and Gracious Sovereign, in his Youth, when he was Prince of Wales; and ſoon after was made Captain General of all the Provinces beyond the River of Trent, and other Parts of the Kingdom of England, with Power, by a ſpecial Commiſſion, to make Knights. Written by the Thrice Noble, Illuſtrious, and excellent Princeſs, Margaret Dutcheſs of Newcaſtle, his Wife.* Fol. Lond. 1667.

This work (which Mr. Langbain ſtiles the crown of her labours *) was tranſlated into Latin, and printed with the following title, *De Vita et Rebus Geſtis Nobiliſſimi Illuſtriſſimique Principis, Guilielmi, Ducis Novo-Caſtrenſis, commentarii: Ab Excellentiſſima Principe, Margareta, ipſius Uxore Sanctiſſima Conſcripti. Et ex Anglico in Latinum converſi.* London, 1668. Fol.

* Vid. his Account of the Dramatick Poets, p. 386. where he tells us, that "ſhe has wrote it in a ſtile ſo noble and maſculine, that ſhe ſeems to have even "antedated his *Apotheoſis.*"

II. *Plays, never before printed.* London, 1668. Fol. This book I have not ſeen, and am obliged to Mr. Langbain for the notice of it; as the Ladies will be for the catalogue of her Plays, which here follow in the ſame order that gentleman has placed them.

Apocryphal Ladies, a Comedy. This play conſiſts of three and twenty ſcenes, but is not divided into acts.

Bell in Campo, a Tragedy in two parts, in the ſecond play, are ſeveral copies of verſes writ by the Duke of Newcaſtle.

Blaſing World, a Comedy. Tho' this be ſtiled a play in former catalogues, yet it is but a fragment; the authoreſs before ſhe finiſhed the ſecond act deſiſted, not finding her genius tend to the proſecution of it.

Bridals, a Comedy.

Comical Haſh, a Comedy. This play has not been in any catalogue before.

Convent of Pleaſure, a Comedy.

Female Academy, a Comedy.

Lady Contemplation, a Comedy in two parts. Three ſcenes in the firſt, and two in the ſecond part, were wrote by the Duke.

Love's Adventure, in two parts, a Comedy. The ſong, and the epithalamium, in the laſt ſcene in the ſecond part, was likewiſe writ by the Duke.

Matrimonial Trouble, in two parts; the ſecond being a Tragedy, or as the authoreſs ſtiles it, a Tragi-Comedy.

Nature's three Daughters, Beauty, Love and Wit, a Comedy in two parts.

Preſents, a Comedy. To this are added 29 ſingle ſcenes, which the Dutcheſs deſigned to have inſerted in this play, but finding it would too much lengthen it, ſhe printed them ſeparately.

Publick Wooing, a Comedy. In which the Duke writ ſeveral of the ſuitors ſpeeches; as that of the ſoldier, the countryman, the ſpokeſman for the baſhful ſuitor; beſides two other ſcenes, and the two ſongs at the end of the Comedy.

Religious, a Tragi-Comedy.

Several Wits, a Comedy.

Sociable Companions, or the Female Wits, a Comedy.

Unnatural Tragedy. The prologue and epilogue, were of the Duke's making. ACT II. SCENE III. the Dutcheſs againſt Mr. Camden's *Britannia*: though whether with juſtice, I leave to the determination of others.

Wits Cabal, a Comedy in two parts. His Grace writ the epilogue to the firſt part.

Youth's Glory, and Death's Banquet, a Tragedy in two parts. Two ſcenes with the ſpeeches at the firſt part, in commendation of Mlle *Sans pareille*, were writ by his Grace; ſo were all the ſongs and verſes in the ſecond part.

The Blazing World, *Bridal*, *Convent of Pleaſure*, *Preſence*, *and Sociable Companions*, are printed together in one volume; and the reſt in another.

In the library of the late Mr. Thomas Richardſon was *the Dutcheſs of Newcaſtle's Poems*, 2 Vol. Fol. MS. Vid. Richardſon's Cat. p. 50. And in the library of the late Bp. Willis was another MS. of her poems in Fol. Vid. Cat. p. 55. Whether ever printed, I know not.

Her perſon was very graceful; her temper naturally reſerved and ſhy; and ſhe ſeldom ſaid much in company, eſpecially among ſtrangers: Was moſt indefatigable in her ſtudies, contemplations and writings: Was truly pious, charitable and generous: Was an excellent Œconomiſt, very kind to her ſervants; and a perfect pattern of conjugal love and duty.

As the Dutcheſs was too negligent in regard to chronology in her hiſtorical writings, ſo others have been equally remiſs in this reſpect, in regard to her Grace; for among the many authors who have taken notice of her in print, not one that I have met with, has mentioned the year in which ſhe died: and even her monumental inſcription, where one might reaſonably expect it, is ſilent both in reſpect to her age, and the time of her death. But Mr. Fulman, in the fifteenth volume of his manuſcript collections in Corpus Chriſti College Archives obſerves, that ſhe died at London, An. 1673, and was buried at Weſtminſter Jan. 7, 1673-4; where an elegant monument is erected to her memory: Of which take the following account given by Dr. Crul in his antiquities of that church *. "Againſt the ſkreen of the "chappel of St. Michael is a moſt noble ſpacious tomb, "of white marble, adorned with two pillars of black mar-"ble, with entablatures of the Corinthian Order, em-"belliſhed with arms, and moſt curious trophy-works, on "the pedeſtal lye two images in full proportion of white "marble, in a cumbent poſture, in their robes, repreſenting "William Cavendiſh Duke of Newcaſtle, and Margaret "his Dutcheſs, his ſecond and laſt wife, being the daughter "of Sir Charles, and ſiſter to the Lord Lucas of Colcheſter; "who, as ſhe had deſervedly acquired the reputation of a "Lady of uncommon wit, learning and liberality; ſo the

* Page 276.

" Duke her husband had rendered himself famous for his " loyalty and constant fidelity to the royal family, during " the civil wars in this kingdom, and in Scotland. This " Duke having caused this stately monument to be erected " here to the memory of his Lady, died soon after, in the " year 1676, aged 84; and was interred here."

The epitaph for the Dutchess.

Here lies the Loyal Duke of Newcastle, and his Dutchess his second wife, by whom he had no issue; Her name was Margaret Lucas, youngest sister to the Lord Lucas of Colchester, a noble family; for all the brothers were valiant, and all the sisters virtuous. This Dutchess was a wise, witty, and learned Lady; which her many books do well testifie: She was a most virtuous and loving, and careful wife, and was with her Lord all the time of his banishment and miseries; and, when she came home, never parted with him in his solitary retirements.

ANNE, COUNTESS OF PEMBROKE.

THIS illustrious Lady was born in Skipton Castle in Craven, on the 30th of January, being Friday, in the year 1589*. She was daughter and sole heir to George Clifford, third Earl of Cumberland, by his wife Margaret, Countess of Cumberland. She was descended from the three ancient and noble families of the Cliffords, Viponts, and Vesseys, Lords and Barons in the North; and she added to her Escutcheons, Pembroke, Dorset and Montgomery, the titles of three great Earldoms in the south.

She had a greatness of mind, which not only equaled her high birth, but even dignified it; for we are assured by Bishop Rainbow, who knew her well, that she was inriched by nature with very extraordinary endowments; " she had " (says he) a clear soul, shining through a vivid body; " her body was durable and healthful, her soul sprightful, " of great understanding and judgment, faithful memory, " and ready wit."

These great natural parts were very happily improved by our ingenious historian and poet Mr. Samuel Daniel, who was her preceptor, under whose tuition she made a considerable progress in many parts of literature. To all these helps

* Dugdale's Baronage, Vol. I. p. 546.

she

ſhe added much reading and converſation with perſons eminent for learning. By which means, as the above-mentioned prelate obſerves, "ſhe had early gained a know-"ledge, as of the beſt things, ſo an ability to diſcourſe in "all commendable arts and ſciences, as well as in thoſe "things which belong to perſons of her birth and ſex to "know. For ſhe could diſcourſe with Virtuoſo's, Tra-"vellers, Schollars, Merchants, Divines, Stateſmen, and "with good houſewives in any kind; inſomuch, that a "prime and elegant wit Dr. Donne, well ſeen in all human "learning, and afterwards devoted to the ſtudy of divinity, "is reported to have ſaid of this Lady, in her younger "years to this effect;" *that ſhe knew well how to diſcourſe of all things, from predeſtination, to flea-filk.* "Meaning that "although ſhe was ſkillful in houſewifry, and in ſuch things "in which women are converſant; yet her penetrating wit "ſoared up to pry into the higheſt Myſteries, looking at "the higheſt example of female wiſdom. Although ſhe "knew *wool* and *flax*, fine *linnen* and *ſilk*, things appertain-"ing to the ſpindle and the diſtaff; yet *ſhe could open her "mouth with wiſdom* *, knowledge of the beſt and higheſt "things; and if this had not been moſt affected by her, "*ſolid wiſdom*, knowledge of the beſt things, ſuch as *make "wiſe unto ſalvation*; if ſhe had ſought fame rather than "wiſdom, poſſibly ſhe might have been ranked among "thoſe wits and learned of that ſex, of whom Pythagoras "or Plutarch, or any of the ancients, have made ſuch "honourable mention.

"But ſhe affected rather to ſtudy with thoſe noble *Bereans*, "and *thoſe honourable women* (as St. Paul there ſtiles them) "*who ſearched the ſcriptures daily* †; with *Mary ſhe choſe the "better part*, of learning the doctrine of Chriſt.

"Authors of ſeveral kinds of learning, ſome of contro-"verſies very abſtruſe, were not unknown to her. She "much commended one book, William Barklay's diſpute "with Bellarmine, both, as ſhe knew, of the popiſh per-"ſwaſion, but the former leſs papal; and who, ſhe ſaid, "had well ſtated a main point, and oppoſed that learned "Cardinal for giving too much power, even in temporals, "to the Pope over Kings and ſecular Princes, which ſhe "ſeemed to think the main thing aimed at by the followers "of that court; to pretend a claim only to govern directly "in ſpirituals, but to intend chiefly (though indirectly)

* Proverbs, 31, 26.
† Acts 17, 11, 12.

"to hook in temporals, and in them to gain Power, Dominion, and Tribute; Money and Rule being gods, "to which the Roman courtiers and their partisans chiefly "sacrifice."

She had two husbands: her first was Richard Earl of Dorset, to whom she was married February 26, 1609 *. He died at Dorset House in London, March 28, 1624. She had issue by him Thomas, who died in his infancy, and two daughters, Margaret, married to the Earl of Northampton, and Isabell, married to the Earl of Thanet. Her second husband was Philip Earl of Pembroke and Montgomery, who died January 23, 1649 †, by whom she had no issue.

She survived her last husband twenty seven years, which time was intirely spent in a continued series of good works, *viz.* in strict piety, extensive charity, and generosity to learned men: also in erecting several sacred edifices for the service of Almighty God; besides a noble hospital, and many other stately buildings, for the honour both of her family and nation; and the good of the publick in general. It may not be amiss to give a few instances, since they will add much lustre to her character.

She was very exemplary in observing religious duties both in publick and private, being a constant frequenter of divine service, as well as attendant at the sacrament of the Lord's Supper. Nor was she less diligent in her domestic or private devotions, which were constantly performed in her private oratory three times a day. And so careful was she, that none of her servants might be remiss or negligent in the observance of their religious duties, but all might be truely fitted, and well prepared for receiving the holy sacrament, that she took care to have several books of devotion and piety provided four times in the year; that every one might take their choice of such a book as they had not before; by which means they became the better prepared for that, and their several other duties: and those that had lived in her house long (and she seldom turned any away) were happily furnished with books of religion and devotion in every kind. She was not one of those luke-warm temporizing zealots that could flexibly turn about and comply with the times; but most christianly and courageously shewed herself a truly zealous and orthodox daughter of the church of England, in the worst of times, when the into-

* Camden's Annals of King James the first, p. 7.
† Dugdale's Baronage, Vol. II. p. 406.

lerable

lerable oppreſſion of the Uſurper, and the reſt of the predominant and factious party, like an irreſiſtible torrent, bore down all before them, and uſurped dominion over the perſons and eſtates of all the orthodox and loyal in the land; then did this pious and religious Lady conſtantly perſiſt in her reſolution to ſerve God in the beauty of holineſs, which ſhe did with the true ſpirit of a confeſſor, by conſtantly and openly profeſſing and practiſing the doctrine, diſcipline, and worſhip of our moſt excellent church, throughout all thoſe long and diſmal times of tyranny and oppreſſion, notwithſtanding any dangers whatſoever that might enſue.

Her charity was very extenſive, in relieving the indigent and the oppreſſed, and in forgiving her moſt implacable enemies, I mean the diſſenting party; who having made the land another *Aceldama*, ſubverted both church and ſtate, contaminated the pulpit with the moſt monſtrous abſurdities, impieties, and blaſphemies; and perſecuted her true and orthodox ſons with the utmoſt malice and violence; yet did this good Lady like a true primitive chriſtian, forgive thoſe worſt of injuries; and ſhewed herſelf afterwards very compaſſionate and charitable to ſeveral diſſenters.

And I cannot omit obſerving, that her duty and affection to her parents was as conſpicuous as any of her other ſhining virtues: A particular inſtance of which is the beautiful pillar which ſhe erected on the place where ſhe took her laſt farewel of her mother: it is commonly called the Counteſs pillar*; and is adorned with coats of arms, dials, &c. with an obeliſk on the top coloured with black; and the following inſcription in braſs, declaring the occaſion and meaning of it.

THIS PILLAR WAS ERECTED ANNO 1656.
BY THE RIGHT HONO. ANNE COUNTESS DOWAGER OF
PEMBROKE. AND SOLE HEIR OF THE RIGHT
HONOURABLE GEORGE EARL OF CUMBERLAND, &c.
FOR A MEMORIAL OF HER LAST PARTING IN THIS PLACE
WITH HER GOOD AND PIOUS MOTHER THE RIGHT HONOURABLE
MARGARET COUNTESS DOWAGER OF CUMBERLAND.
THE SECOND OF APRIL, 1616. IN MEMORY WHEREOF
SHE ALSO LEFT AN ANNUITY OF FOUR POUNDS
TO BE DISTRIBUTED TO THE POOR WITHIN THIS
PARISH OF BROUGHAM EVERY SECOND DAY OF APRIL,
FOR EVER UPON THIS STONE TABLE BY.
LAUS DEO.

She was a great lover of learning, and an encourager of learned men †: and as an inſtance of gratitude to her tutor,

* Vid. Mr. Camden's Britannia, in Weſtmoreland, laſt Edit. p. 994.
† Vid. Wood's *Athenæ Oxon.* Vol. I. Col. 448. Edit. 1721.

ſhe

ſhe erected a monument to his memory in the church at Beckington near Philips-Norton in Somerſetſhire, with the following inſcription.

Here lies, expecting the ſecond coming of our Lord and Saviour Jeſus Chriſt, the dead body of SAMUEL DANIEL, Eſq; *who was tutor to the Lady* ANNE CLIFFORD *in her youth, ſhe was that daughter and heir to* GEORGE CLIFFORD *Earl of* CUMBERLAND, *who in gratitude to him erected this Monument in his memory, a long time after, when ſhe was Counteſs Dowager of Pembroke, Dorſet, and Montgomery. He died in October an.* 1619.

She repaired and reſtored an alms-houſe at Bearnky, which was built and endowed by her mother, the Counteſs of Cumberland.

On the twenty third of April, An. 1651. ſhe laid the firſt ſtone of an hoſpital which ſhe founded at Appleby in Weſtmoreland, for a governeſs and twelve other widows, which was finiſhed within three years following: For the endowment of which ſhe purchaſed the Manour of Brougham, and certain lands called St. Nicholas, near Appleby.

I cannot forbear giving a remarkable inſtance of her humility upon this occaſion. When ſhe had finiſhed her hoſpital, ſhe not only led and placed each of her penſioners into their ſeveral apartments, but frequently dined with them there, as they often did with her at her own table; ſome of them every week, and all of them once a month; and after dinner ſhe would as freely converſe with them, as with perſons of the higheſt rank.

She purchaſed lands at Temple-Sourcby in the county of Weſtmoreland of eight pounds per annum value, for repairing the church, ſchool-houſe, town-hall, and bridge at Appleby.

She rebuilt a great part of the church at Appleby, then ruinous, and made a vault at the north eaſt corner of the chapel for her own ſepulture, at the expence of about ſeven hundred pounds; over which ſhe erected a monument of black and white marble for herſelf.

She rebuilt a great part of the ſteeple at Skipton in Craven, which had been pulled down in the time of the civil wars. And having repaired a great part of that church (both fabrick and roof) ſhe there erected a fine monument for her father, George Earl of Cumberland.

She

She intirely rebuilt the church at Bongate near Appleby, alſo the chapel of Brougham; and likewiſe the chapel of Ninekirke near Brougham.

She alſo rebuilt the chapel of Mallerſtang, and purchaſed lands of eleven pounds per annum value, for the perpetual ſupport of a perſon qualified to read prayers, with the homilies of the church of England therein; and to teach the children of the dale to read and write Engliſh *.

She likewiſe performed many great things for the honour and benefit of her family and poſterity; for beſides other inferior Structures, ſhe built ſix Caſtles: one of which had lain in ruins an hundred and forty years after it had been conſumed by fire. Brough-Caſtle, the timber burnt anno 1521. Another 320 years after the invading Scots had demoliſhed it. Alſo, Pendragon-Caſtle, deſtroyed by David King of Scots.

Neither was ſhe leſs careful in preſerving from the ruins of time, the memoirs of her great anceſtors; for we are aſſured by Biſhop Kaithbow † that "as ſhe had been a moſt "critical ſearcher into her own life, ſo ſhe had been a diligent inquirer into the lives, fortunes, and characters of "many of her anceſtors for many years. Some of them "ſhe hath left particularly deſcribed; and the exact annals "of divers paſſages which were moſt remarkable in her "own life, ever ſince it was wholly at her own diſpoſal, "that is, ſince the death of her laſt lord and huſband, Philip "Earl of Pembroke, which was for the ſpace of ſix or ſeven "and twenty years.

"From this her great diligence, as her poſterity may find "contentment in reading theſe abſtracts of occurrences in "her own life, being added to her heroic father's and pious "mother's lives, dictated by herſelf, ſo they may reap "greater fruits of her diligence, in finding the honours, "deſcents, and pedigrees, eſtates, and the titles and claims "of their progenitors to them, comprized hiſtorically and "methodically in three volumes of the larger ſize, and each "of them three or four times fairly written over; which, "altho' they were ſaid to have been collected and digeſted "in ſome part by one or more learned heads, yet were they "wholly directed by herſelf, and atteſted in the moſt parts "by her own hand."

Thus did this great Lady employ her time in a continued ſeries of good works, 'till being arrived to the age of eighty

* Dugdale's Baronage, Vol. I. p. 346.

† Vid. his Lordſhip's ſermon preached at her funeral, and reprinted in Wilford's Memorials, Characters, &c. Fol. London 1741.

five

five years, after a ſhort illneſs of about three or four days, with great patience and reſignation, ſhe departed this life in her Caſtle at Brougham, March the twenty-ſecond, 1675-6; and was buried the fourteenth of April following at Appleby in Weſtmoreland, under a ſplendid monument (which ſhe in her life time had erected) with the following inſcription.

Here lies, expecting the ſecond coming of our Lord and Saviour Jeſus Chriſt, the dead Body of the Lady Anne Clifford, daughter and ſole Heir to George Clifford, third Earl of Cumberland; by his bleſſed Wife Margaret Ruſſel, Counteſs of Cumberland; which Lady Anne was born in Skipton-Caſtle in Craven, the 30th, of January, being Fryday, in the year 1590, as the year begins on New-Years-Day; and by a long continued Deſcent from her Father, and his noble anceſtors, ſhe was Baroneſſe of Clifford, Weſtmoreland, and Veſey: High Sheriffeſſe, of the County of Weſtmoreland, and of the Honour of Skipton Caſtle aforeſaid. She married, for her firſt Huſband, Richard Sackville Earle of Dorſet; and for her ſecond Huſband, Philip Herbarte, Earle of Pembroke and Montgomery, leaving behind her only two Daughters that lived, which ſhe had by her firſt Huſband; the eldeſt Margaret Counteſſe of Thanet, and the youngeſt Iſabel Counteſſe of Northampton; which Lady Anne Clifford Counteſſe Dowager of Pembroke, Dorſet and Montgomery, deceaſed at her Caſtle at Brougham, the 22d Day of March, in the Year of our Lord 1675, chriſtianly, willingly and quietly, having before her Death ſeen a plentiful Iſſue by her two Daughters, of thirteen Grand-children. And her Body lyes buried in this Vault.

LADY PAKINGTON.

DOROTHY LADY PAKINGTON, wife of Sir John Pakington Knight and Baronet, and daughter of Thomas Lord Coventry, Lord Keeper of the Great Seal of England, by Elizabeth his wife, daughter of Mr. John Alderley, of London, was born either in the city or ſuburbs of London, about the middle of the reign of King James the firſt.

It may ſeem needleſs, in drawing the character of this excellent Lady, to take notice of the great advantages ſhe had in her education, and of the wonderful improvement ſhe made in her ſtudies: for though ſhe was well known to, and celebrated by the beſt and moſt learned divines of her

time,

time, yet hardly any pen will be thought capable of adding to the reputation her own hath procured to her, if it ſhall appear that ſhe was the author of a work, which is not more an honour to the writer, than an univerſal benefit to mankind.

The work I mean is *The whole duty of Man.* Her title to which will, I hope, be ſo well aſcertained, that the general concealment it hath lain under will only reflect a luſtre upon all her other excellencies, by ſhewing that ſhe had no honour in view, but that of her Creator, which I ſuppoſe ſhe might think beſt promoted by this concealment. But as it is not now generally believed, ſo I perceive it will not eaſily be allowed that ſhe was the author of that valuable book, or was capable of writing it. That I may proceed therefore with all the clearneſs I can, I ſhall lay before the reader, what I have to offer to his conſideration upon this ſubject, in the following order; and endeavour to ſhew,

Firſt, That thoſe gentlemen to whom this work has been attributed have not the leaſt claim to it.

Secondly, I ſhall offer a few arguments to obviate that objection of Lady Pakington's want of capacity for ſo great a work. And,

Thirdly, I ſhall exhibit ſome of the teſtimonies which induce me to think this Lady to be the author of *The whole duty of Man.*

There are no leſs than four different perſons to whom this work has been publickly aſcribed. The firſt was Mr. Abraham Woodhead *, a very learned and pious gentleman. But there needs no other argument to confute this falſe report, than to affirm, that this worthy perſon lived and died a zealous Roman catholick.

Mr. Oldfield ſeems very peremptory in this affair, when he informs his readers † that "the author of *The whole Duty of* "*Man* hath been long concealed, but his name is Mr. "William Fulman: he being now dead, may be publiſhed: "he was bred under Dr. Hammond, for ſome time his "amanuenſis; he was a learned divine, born at Peinſhurſt "in Kent; I was a ſchool-fellow with him there." One might imagine from hence that Mr. Oldfield had had an inconteſtible authority for this his poſitive aſſertion; and yet, notwithſtanding this ſpecious tale, it is very evident that he had not any good foundation of truth to go upon, as will plainly appear by the following remark.

* Vid. Mr. Wood's *Athenæ Oxonienſes*, Vol. II. Col. 617. Edit. 1721.

† See his book intitled *Milit Teſtes*, &c. p. 74.

Biſhop

Biſhop Fell in his preface prefixed to the ſol. edit. of the author of the whole duty of man's works printed in 1684, tells us that if "Almighty God had lent longer life to this "eminent perſon, (meaning the author of thoſe works,) we "might have received ample benefits by it: and particularly a juſt treatiſe which was deſigned and promiſed of "*The Government of the Thoughts.*" Which plainly implies that the author was then dead. So that Mr. Fulman who died upon the 28th of June, 1688, could not poſſibly be the author. The pious intent of Mr. Oldfield's book inclines me to entertain more charitable thoughts of him, than once to ſuſpect he would impoſe ſuch a falſehood upon the world deſignedly: perhaps this miſtaken notion ſprung from hence: as Mr. Fulman was amanuenſis to Dr. Hammond, and was really a man of great abilities and merit, it is not impoſſible that the doctor might diſcloſe the ſecret to him; and Mr. Fulman reporting afterwards that he knew the author, but not naming any particular perſon; from hence Mr. Oldfield might conclude that he himſelf wrote the book.

The third perſon who is ſuppoſed to have been the author of this celebrated book, is Dr. Richard Sterne, Archbiſhop of York. The very ingenious antiquary and topographer Mr. Drake, in his life of this worthy prelate, modeſtly tells us * that "he was much ſuſpected for being the author of "that moſt excellent divine and moral treatiſe called *The whole Duty of Man.*" But why he was ſuſpected on this occaſion, I am very much at a loſs to know. If I did not believe Lady Pakington to be the author, I have many reaſons, that will not permit me to think that Archbiſhop Sterne was. For,

First, Why ſhould he own his *Comment on the* 103 *pſalm*; and his book of *Logic*; and ſo carefully conceal his being the author of a more uſeful work?

Secondly, We are aſſured by Biſhop Fell, that if the author of *The whole Duty of Man* had lived a little longer, the world might have expected another treatiſe intitled *The Government of the Thoughts.* It is ſubmitted to the reader's conſideration, whether a man in the 87th year of his age, could probably be employed in drawing up a work of that kind, when it can hardly be imagined he could be a perfect maſter of his own reaſon. And,

Thirdly, That which ſeems to put the thing out of doubt,

* Antiquities of York, p. 464.

is

is the ſtyle and orthography * of his *Comment on the* 103 *pſalm*; which is ſo very different from that of the author of *The whole Duty of Man*, as I think will not permit any one, that will carefully compare the two books, to believe they were wrote by the ſame perſon.

From what has been ſaid, I think there is very little reaſon to ſuſpect Archbiſhop Sterne to have been the author: and therefore I paſs on to examine his predeceſſor Archbiſhop Frewen's title to this work; who, as I am lately informed by a letter from an ingenious clergyman, muſt certainly be the author; and he gives me reaſons for it, which as they are rather too long to be inſerted here, ſo I hope he will excuſe me for ſaying that I think them not important enough to need a particular refutation. I could produce many arguments to prove that this Archbiſhop was not the author; but for brevity's ſake I ſhall only make uſe of one. It is allowed by thoſe who knew beſt, that *The Cauſes of the decay of Chriſtian Piety* was wrote by the author of *The whole Duty of Man*. And in the preface to that book (which was undoubtedly wrote by the author of the book itſelf) there is very particular mention made of the plague and great fire at London, from whence it plainly appears that the author was living in the latter end of the year 1666. Now, as Archbiſhop Frewen died in the year 1664, it is very evident that he could not be the author of *The whole Duty of Man*.

It has been very ſurprizing to me, to hear the many ſhifts and evaſions which have been made uſe of, on this occaſion, by ſeveral gentlemen, in order to deprive this lady, and the fair ſex, of the honour of thoſe excellent performances. One of them told me very gravely that there was a whole body of learning ſhewn in thoſe treatiſes——therefore no *Woman* could be the writer of them. But as good a judge as any that gentleman can wiſh for, has publickly informed the world, that this lady was every way accompliſhed in all kinds of literature, and rare endowments of mind, which were requiſite for the compoſing thoſe admirable treatiſes.

Another learned gentleman has aſſured me by letter, that neither *this* nor any other *Lady* could be the author of thoſe books; which he determines "from that very great varia-"tion of ſtyle, and different manner of treating the ſubjects "contained in them. And he inſtances particularly in the

* The ingenious author of The many Advantages of a good Language to any Nation, &c. thought the orthography of thoſe treatiſes to be ſo very natural and juſt, that he propoſes the peculiar ſpellings to be collected, examined, and fixed as the ſtandard for exact and true orthography.

"*Chriſtian's*

" *Chriſtian's Birth-right* : where, ſays he, beſides the many " quotations from Hebrew Writers, that every page almoſt " abounds with, the language is more exalted, and a cloſer " thread of logical reaſoning runs through the whole, than " does through any of the other treatiſes. Both argument, " and diction being ſuch as the deepeſt ſcholars would make " uſe of." But this gentleman may be aſſured with the greateſt certainty from Dr. Hickes's character of Lady Pakington, that ſhe was a perfect miſtreſs of all thoſe excellent qualifications, in which he fancies the ladies are ſo very deficient. And ſince ſkill in the Hebrew Language is made uſe of as a convincing argument (though, for my part, I cannot find one Hebrew quotation in the whole book) he may pleaſe to underſtand, that beſides the juſtly celebrated Mrs. Anna Maria à Schurman, and many other foreign ladies; we have had ſeveral domeſtic examples of *Women* who have been famed for their ſkill in that primitive language, viz. Lady Jane Gray, Lady Killigrew, a Lady of the Nottingham family, another Lady of the North family, Lady Ranelagh, Mrs. Bury, and Mrs. Elizabeth Bland of Beeſton in Yorkſhire *.

If I were a Roman Catholick, I would ſummon tradition as an evidence for me upon this occaſion, which has conſtantly attributed this performance to a lady. And a late celebrated writer obſerves †, " that there are many pro- " bable arguments [in *The whole Duty of Man*] to back a " current report that it was writ by a *Lady*." And any one who reads the *Ladies Calling* with attention, may obſerve a great number of paſſages which plainly indicate a female hand.

That vulgar prejudice of the ſuppoſed incapacity of the female ſex, is what theſe memoirs in general may poſſibly remove. And as I have in the courſe of them had frequent occaſion to take notice of it, I ſhould not now enter again upon that ſubject, had not this been made uſe of as an argument to invalidate Lady Pakington's title to thoſe performances, it may not be amiſs therefore, to tranſcribe two or three paſſages from the treatiſe I have juſt now mentioned; which on more accounts than one, very well deſerve theſe gentlemens conſideration.

In the beginning of the preface this impartial and excellent writer tells us, that—" ſuch is either the inadvertence,

* See Mr. Thoreſby's *Ducatus Leodienſis*, p. 500.

† See the Chriſtian Religion as profeſſed by a Daughter of the Church of England, p. 147.

or

" or malice of a great part of mankind, that (againſt all " rules of diſcourſe) they deduce generals from particulars, " make every woman ſo far an *Eve*, that her depravation " ſhall forfeit her whole kind; and becauſe there are fooliſh " and ſcandalous women, will ſcarce allow there are any " other. The truth is, the error ſeems in many men to be " affected; they propoſe to themſelves unworthy ends on " women, and make all their obſervations wholly in order " to thoſe. He that is upon a baſe purſuit, takes a parti- " cular notice of all that is for his turn; the reſt fall not " within his ſphere: an 'tis too probable he is ſo abundantly " ſupplied for that abſolute conſideration, that he never " deſcends to the comparative." And a little after—" It " may therefore upon this account be a neceſſary charity to " the ſex, to acquaint them with their own value, animate " them to ſome higher thoughts of themſelves; not to yield " their ſuffrage to thoſe injurious eſtimates the world hath " made of them, and from a ſuppoſed incapacity of nobler " things to neglect the purſuit of them; from which GOD " and nature have no more precluded the feminine, than " the maſculine part of mankind." From hence this ingenious writer proceeds to ſhew the powerful influence that women have upon all ſorts of tranſactions in the world, and then adds, " But waving theſe reflections, I ſhall fix only " on the perſonal accompliſhments of the ſex, and pecu- " liarly that which is the moſt principal endowment of the " rational nature, I mean their underſtanding. Where it " will be a little hard to pronounce that they are naturally " inferiour to men; when 'tis conſidered how much of ex- " trinſic weight is put in the ballance to turn it on the " mens ſide. Men have their parts cultivated and improved " by education, refined and ſubtilized by learning and arts, " are like a piece of a Common, which by induſtry and " huſbandry, become a different thing from the reſt, though " the natural turf owned no ſuch inequality.—We may " therefore conclude, that whatever vicious impotence " women are under, it is acquired, not natural; nor de- " rived from any illiberality of GOD's, but from the ill " managery of his bounty." And a little after, " Let " them not charge GOD fooliſhly, or think that by making " them women, he neceſſitated them to be proud or wanton, " vain or peeviſh; ſince 'tis manifeſt he made them to " better purpoſes, was not partial to the other ſex; but that " having as the Prophet ſpeaks, *abundance of ſpirit*, Mal. 2. " he equally diſpenſed it, and gave the feebleſt woman as " large and capacious a ſoul as that of the greateſt hero.

" Nay, give me leave to ſay farther, that as to an eternal " well-being, he ſeems to have placed them in more advan- " tageous circumſtances, than he has done men. He has " implanted in them ſome native propenſions, which do " much facilitate the operations of grace upon them——." And having made good this aſſertion, interrogates thus. " How many women do we read of in the Goſpel, who in " all the duties of aſſiduous attendance on Chriſt, liberalities " of love and reſpect, nay, even in zeal and courage, ſur- " paſſed even the Apoſtles themſelves? We find his croſs " ſurrounded, his paſſion celebrated by the avowed tears " and lamentations of devout women, when the moſt ſan- " guine of his diſciples had denied, yea forſwore, and all " had forſaken him. Nay, even death itſelf could not ex- " tinguiſh their love: we find the devout *Maries* deſigning " a laborious, chargeable, and perhaps hazardous reſpect to " his corps. And accordingly, 'tis a memorable atteſtation " Chriſt gives to their piety, by making them the firſt wit- " neſſes of his reſurrection, the prime Evangeliſts to pro- " claim thoſe glad tidings; and as a learned man ſpeaks, " Apoſtles to the Apoſtles." And towards the concluſion of the preface is the following obſervation. " Nay, to ſpeak " an impartial truth, 'tis not to be denied, but the reputa- " tion of religion is more kept up by *Women* than *Men*, " many of this ſex countenancing it by their practice, " whereas more of the other do not only neglect, but de- " cry it."

I am not at all ſolicitous to know whether thoſe humour- ous gentlemen think theſe are the ſtrokes of a female hand, or not, ſince, if they deny it, they muſt inevitably acknow- ledge, that I have the ſuffrage of one of the beſt and moſt learned men of that age, in favour of the principles I have eſpouſed, viz. that women are capable of the higheſt attain- ments in literature: and have given convincing proofs of it, when they have been allowed proper advantages of edu- cation.

But after all, ſome may object that inferences might be drawn from thoſe performances, from whence one might conclude with ſome ſhew of reaſon, that they were the learned labours of a gentleman. I freely confeſs that there are ſome paſſages which look that way: and I dare almoſt venture to believe thoſe paſſages interpolations. Her learned friends, who were concerned in the publication of thoſe books, were too well acquainted with men and manners, not to underſtand what kind of eſtimate the generality of mankind would put upon the productions of a woman's pen: and

and therefore thoſe paſſages were (perhaps) as wiſely inſerted, as the moſt ingenious author's name was then wiſely and judiciouſly concealed.

It may now perhaps be thought high time for me to produce my evidences to prove this lady's right to the work: here then follow the teſtimonies confirming the report of Lady Pakington's being the author of *The whole Duty of Man*.

My firſt witneſs is the famous Dr. Geo. Hickes, whoſe teſtimony in her favour I think no one will refuſe, ſince the vicinity of his deanery to Weſtwood, the intimacy he had in the family, his known probity and unſhaken integrity, will make his authority appear beyond all exception. The doctor in his preface * to his *Anglo-Saxon and Mæſo Gothic Grammars* printed before his *Theſaurus*, and inſcribed to the late Sir John Pakington, having given an excellent character of his grand-father, proceeds in the following manner in relation to this truly great lady.

"In *Avia* vero Tua illuſtriſſimi *Thomæ* domini *Coventry*, magni ſigilli cuſtodis, filia, virtutum omnium, imprimis illarum, quæ in actione vitæ *Chriſtianæ* conſiſtunt, ſplendor maximus erat cum ſummo ingenio, & pure, apte, diſtincte, ornateque dicendi facultate conjunctus. Quibus adeo excelluit, præſertim in æquabili & temperato ſcribendi genere, ut libri de OFFICIO HOMINIS *Anglice* ab anonymo Editi, & ob mirificam operis in ſuo genere perfectionem per totum orbem Chriſtianum notiſſimi, auctrix & dici, & haberi mereretur. Sacras literas, rerumque divinarum ſcientiam omniaque quæ à Philoſophis ſive profanis ſive Chriſtianis de *Officio* gravia & utilia tradita ſunt, æque ac ſe ſcire dicebant viri doctiſſimi *Hammondus*, *Morleyus*, *Fellus*, & *Thomaſius*. In patriis etiam antiquitatibus adeo Illam hoſpitem non fuiſſe audivi, ut eas fere cum primis ſciret. Neque id adeo mirum, cum virum longe doctiſſimum *Nortonem Knatchbull*, Baronettum, Tutorem & inſtitutorem Adoleſcens haberet; et conjux facta clariſſimum *Hammondum*, alioſque illius æquales, maximos viros, ſibi quos audiret adſciſceret."

"But your grandmother, the daughter of the moſt renowned Thomas Lord *Coventry*, Keeper of the great Seal, was remarkably illuſtrious for all virtues, eſpecially ſuch as conſiſt in the practical part of a chriſtian life; ſhe had

* Page 2.

" moreover an excellent judgment, and a talent of ſpeaking " correctly, pertinently, clearly, and gracefully. In which " ſhe was ſo accompliſhed, particularly in an evenneſs of " ſtyle and conſiſtent manner of writing, that ſhe deſerved " to be called and reputed, the author of a book concern- " ing the DUTY OF MAN, publiſhed in Engliſh by an " anonymous perſon, and well known through the chriſtian " world for the extraordinary compleatneſs of a work of " that kind. HAMMOND, MORLEY, FELL, and THOMAS, " thoſe eminently learned men, averr'd ſhe was as great an " adept in the ſacred ſcriptures, as themſelves were, and as " well verſed in divinity and in all thoſe weighty and uſeful " notions relating to DUTY, which have been recom- " mended and handed down to us either by profane or " chriſtian philoſophers. I have heard alſo ſhe was ſo far " from being unacquainted with the antiquities of her own " country, that ſhe almoſt knew as much as the greateſt " proficients in that kind of knowledge. Nor is this to be " much wondered at, ſince in her youth ſhe had the moſt " excellently learned Sir Norton Knatchbull, Bart. for her " Tutor and Preceptor; and, after ſhe was married, the " famous HAMMOND, and others his cotemporaries, very " celebrated men, for her companions, and inſtructors."

Now, if this evidence ſhould not be allowed to prove her the author; yet it is a certain proof that ſhe was every way qualified for it; which fully anſwers the moſt frequent and main objection, viz. *The want of capacity, &c.* And for my own part, I believe the doctor meant nothing more or leſs than modeſtly to inform his readers that ſhe was the author of the book. And I am confirmed in this belief by a lady now living, who has told me more than once, that Dr. Hickes aſſured her that Lady Pakington was the author of *The whole Duty of Man.* And that he had ſeen the MS. wrote with her ladyſhip's own hand; which from the many raſures, alterations and interlinings, he was fully ſatisfied was the very original book.

My ſecond evidence is the author of the *Baronettage*, who tells us that " ſhe was one of the moſt accompliſh'd perſons " of her ſex for learning; and the brighteſt example of her " age for wiſdom and piety. Her letters and other diſ- " courſes ſtill remaining in the Family, and in the hands of " her friends, are an admirable proof of her excellent ge- " nius, and vaſt capacity; and as ſhe had the reputation of " being thought the author of *The whole Duty of Man*, ſo

" none

" none that knew her well, and were competent judges of " her abilities, could in the leaſt doubt of her being equal " to ſuch an undertaking; tho' her modeſty would not " ſuffer her to claim the honour of it; but as the manu- " ſcript under her own hand now remains with the family, " there's hardly room to doubt it.

" By her great virtues and eminent attainments in know- " ledge, ſhe acquired the eſteem of all our learned divines, " particularly Dr. HAMMOND, Biſhop MORLEY, Biſhop " FELL, Biſhop PEARSON, Biſhop HENCHMAN, and " Biſhop GUNNING; who were ever ready to confeſs, they " were always edified by her converſation, and inſtructed " by her writings. Theſe learned and pious gentlemen " never failed of an agreeable retreat and ſanctuary at Weſt- " wood, as far as thoſe dangerous times would permit: and " it ought ever to be remembered to the honour of this good " lady and her huſband, that the famous Dr. HAMMOND " found a comfortable ſubſiſtence in their family ſeveral " years, and at laſt repoſed his bones in their burial place " at Hampton Lovett, in a chapel built by Sir Thomas " Pakington, Anno 1561."

My third is taken from a Quarto pamphlet intitled, *A Letter from a Clergy-man in the Country, to a dignified Clergy-man in London, vindicating the Bill brought the laſt Seſſions of Parliament for preventing the Tranſlation of Biſhops.* Printed at London, 1702; in the third and fourth pages of which may be found the following paſſage: " But before I enter " upon the nature, tendency, and uſefulneſs of the bill, " give me leave to ſay ſomething concerning that worthy " member Sir J. P. [i. e. Sir John Pakington] who brought " it into the houſe.

" His zeal for the church and monarchy deſcends to him " as it were by inheritance: I muſt write a hiſtory, if I " would deliver at large how many proofs his anceſtors have " given of their being the faſteſt friends to both: but his " grandfather's ſpending forty thouſand pounds, and being " tried for his life during the late civil wars, becauſe he " vigorouſly endeavoured to prevent the martyrdom of King " Charles the firſt, and the deſtruction of epiſcopacy; the " uninterrupted correſpondence of his grandmother with the " learned and pious Dr. Morley, Biſhop of Winton, and " Dr. Hammond, and her ſupporting the latter when de- " prived, and who is by ſeveral eminent men [Archbiſhop " Dolben, Biſhop Fell, and Dr. Alleſtry (ſaith the note at " the bottom of the page) declared this of their own know-

" ledge after her death, which ſhe obliged them to keep pri-
" vate during her life] allowed to be the author of the beſt,
" and moſt maſculine religious book extant in the Engliſh
" tongue (the bible excepted) called *The whole Duty of Man*,
" will ſerve inſtead of a heap of inſtances, to ſhew how
" great regards this family have formerly paid to the church
" and kingly government."

My fourth evidence was tranſcribed from a paper in the hands of Dr. Snape, Provoſt of King's College in Cambridge, and tranſmitted to me by my very worthy friend the Revd. Dr. Lyttelton, Dean of Exeter, in the following words.

" October 19, 1698. Mr. Thomas Caulton, Vicar of
" Workſop in Nottinghamſhire, on his death bed, in the
" preſence of William Thornton, Eſq; and his Lady, Mrs.
" Heathcote, Mrs. Aſh, Mrs. Caulton, and others, declared
" the words following, viz.

" On the fifth of November, 1689, at Shire Oaks, Mrs.
" Eyre took me up into her chamber after dinner, and told
" me that her daughter Moyſer of Beverley was dead. After-
" wards, amongſt other private affairs of her family, ſhe
" told me who was the author of *The whole Duty of Man*;
" at the ſame time pulling out of a private drawer a manu-
" ſcript tied together and ſtitched in Octavo, which ſhe de-
" clared was the original written by Lady Pakington her
" mother, who diſowned ever having wrote the other books
" attributed to the ſame author, except *The Cauſes of the*
" *Decay of Chriſtian Piety*. She added that the MS. had
" been peruſed by Dr. Covil Maſter of Trinity College
" Cambridge; Dr. Stamford Prebend of York; and Mr.
" Binks Rector of the great Church of Hull."

A ſeeming difficulty ariſes from this laſt evidence, where Mrs. Eyre * tells us, that Lady Pakington diſowned writing the other five treatiſes, which have been conſtantly attributed to the author of *The whole Duty of Man*. Poſſibly therefore we may be at liberty to underſtand Mrs. Eyre's declaration, as implying no more than that Lady Pakington did not lay

* This ingenious Lady was the wife of Antony Eyre of Rampton in the county of Nottingham, Eſq. Immediately after the Revolution, was publiſhed of her writing, a pamphlet intitled, *The Opinion of the pious and learned Mrs. Eyre, Daughter to the excellent Lady* PAKINGTON, *concerning the Doctrine of Paſſive Obedience, as the Diſtinguiſhing Character of the Church of England. In a Letter of Hers to a Friend, occaſioned by Biſhop Lake's Declaration, That he died in the belief thereof.* Lond. 1689, and 1710. Octavo.

any

any claim to thoſe books, nor upon any occaſion ever mentioned them as hers. Otherwiſe, it will be difficult, if not impoſſible, to reconcile this declaration with Biſhop Fell's having publiſhed all thoſe ſeveral treatiſes, as the works of the ſame author. For if we could ſuppoſe Biſhop Fell who had full commiſſion to do whatever he pleaſed with ſome, if not all of thoſe tracts, to have made ever ſo great alterations in them (as indeed he has been complained of for doing ſo in another caſe *) yet ſtill I think this will hardly juſtify Lady Pakington's poſitively denying herſelf to be the author of thoſe works, if they were originally her own compoſitions.

Upon the whole, I hope it appears that Lady Pakington's title to this performance is by far the cleareſt of all thoſe to whom it has been attributed. Whether her own title be abſolutely aſcertained, muſt be left to the judgment of the fair and unprejudiced. And for the other ſort of people, who inſiſt upon no woman's being equal to the undertaking, I would beg them only to reflect, whether this argument does not rather make againſt themſelves: for how improbable it is, while the ladies lie under this imputation, that Lady Pakington could have had ſo many concurring teſtimonies in her favour, if they had not been founded on real matter of fact.

I ſhall now proceed to give a catalogue of all the writings of this excellent author, in the ſame order they ſtand in the folio edition.

The Whole Duty of Man, laid down in a plain and familiar way, for the uſe of all, but eſpecially the meaneſt reader. Divided into 17 chapters: one whereof being read every Lords-day, the whole may be read over thrice in the year. Neceſſary for all families. With private devotions for ſeveral occaſions, Fol. London, 1725.

I ſhall not attempt to give an account of all the various editions of this and the following treatiſes, they being too numerous to be inſerted here; but it may not be improper to obſerve, that *The whole Duty of Man* was firſt printed in 1657: and that it has been tranſlated into Latin by Dr. Richard Lucas: and into Welſh by Dr. William Bell †. She hath alſo written,

* Vid. Mr. Wood's *Ath. Oxon.* vol. II. col. 605. Edition 1692. Ibid. page 481. And alſo Mr. Wood's life publiſhed by Mr. Hearne, at the end of Hiſt. Cay. Page 594, 602.

† Vid. Wood's *Athenæ Oxon.* vol. II. Col. 736. Ed. 1721.

The Cauſes of the Decay of Chriſtian Piety. Or an impartial Survey of the Ruines of Chriſtian Religion, undermined by unchriſtian practice, London 1725. And relying upon Biſhop Fell's authority, I preſume to ſay ſhe hath written,

The Gentleman's Calling, Lond. 1725. This performance was firſt publiſhed by Dr. Humphrey Henchman, 1659, with a preface of his own compoſing, which is wholly omitted in the Fol. Edition. Likewiſe,

The Ladies Calling, in Two Parts, London 1725. This piece was firſt publiſhed by Biſhop Fell, to which he prefixed an epiſtle to the reader, giving an account after what a private manner the copy thereof, accompanied with a letter came to his hands. This epiſtle is left out of the Fol. Edit.

The Government of the Tongue, Lond. 1725. And,

The Art of Contentment, Lond. 1725. Alſo,

The Lively Oracles given to us; or the Chriſtians Birth-right and Duty in the Cuſtody and uſe of the Holy Scriptures, London, 1725.

Theſe are all the works of this author which are yet known to have been publiſhed. The two following compoſitions, which have not yet been committed to the preſs, I have thought proper to ſubjoin to this account, not only as they appear valuable in themſelves, but becauſe a ſimilitude of ſtyle and expreſſion, which I believe the reader will obſerve between theſe and her other writings, will be a confirmation of what I have endeavoured to prove. They were copied from a manuſcript at Weſtwood, by a lady, who does not give me leave to mention her name, but whoſe veracity no one who is acquainted with her, will ever call in queſtion.

" A prayer for King Charles the ſecond in his baniſhment.

" O thou ſupreme Majeſty, by whom Kings reign; in " whoſe hands their hearts are, to turn them whither ſoever " thou wilt; we moſt humbly beſeech thee to pour down the " richeſt of thy mercies upon thy ſervant our King; to " take him into thine own immediate and ſpecial protec- " tion; and proportion thy aſſiſtances and reliefe to the " greatneſs of his needs and deſtitutions. O Lord he is a " young unexperienced pylot to ſteer ſo torn a veſſell in ſo " impetuous a ſtorm: O thou that ſtilleſt the rage of the " ſea, and the madneſs of the people, ſay to theſe waves " be calmed. If it be thy will, bring him by a ſerene and " gentle paſſage to the haven where he would be. But if

" thy

" thy wiſdom hath otherwiſe deſigned, and he muſt yet " longer abide the tempeſt, yet, O Lord, let not the water " floods drown him; be thou his guide in this terrible " deep; and furniſh him abundantly with thoſe gifts and " graces which are uſeful for him in any of his capacities. " Above all, Lord, grant him to anchor upon thee, and to " weigh all his deliberations, in the ballance of the ſanc- " tuary: O Lord, make him ſtill to remember there is a " God in Iſrael: and let him abhor to ſend to the God of " Ekron for help; by any indirect arts, or unchriſtian com- " pliances, to put himſelf out of the road of thy benedic- " tions. Let thy mercy pardon whatſoever hath already " of this kind paſſed from him; let the unſucceſsfullneſs " of thoſe ſiniſter expedients, but moſt particularly the ſin " of them, be a perpetual document to him to rely no more " on ſuch broken reeds; but on the Lord Jehovah, in " whom is everlaſting ſtrength. And when thou haſt ſe- " cured his affairs from the ill aſpect of his own ſins or " frailties, be pleaſed, O Lord, to fence them from the " more malignant influence of ours, and let not that trea- " cherous party within our own boſom continue to blaſt all " his enterprizes; but let our prayers and tears and pene- " tencies, as earneſtly contend for him, as ever our perju- " ries, blaſphemies, and abominations, have done againſt " him. And then, O Lord, when our iniquities, which " ſeparate between thee and us, are removed; we know thy " hand is not ſhortned that it cannot ſave; it is all one with " thee to help with many or no ſtrength.

" Give ſalvation to the King; and, in all outward diſad- " vantages, let thine own arm ſupport, and thy righteouſ- " neſs ſuſtain him. Let this little cloud of hope, that ſeems " no bigger than a man's hand, yet ſpread it ſelf upon the " whole Heavens, and bring down a refreſhing ſhower upon " him and his people. Protect his ſacred perſon; proſper his " deſigns; faſten him as a nail in a ſure place; and hang " upon him all the glory of his father's houſe; that he may " be a repairer of the breach, the reſtorer of the cities to " dwell in; that he may be a nurſing father of the church, " and may comfort the waſte places of Sion. But if our " ſins have ſo far incenſed thee, that, as thou haſt taken " away our King in thy wrath, ſo thou wilt not give us ano- " ther, unleſs it be in thine anger; if thou haſt deſigned " him to ſucceed his bleſſed father, not in his Throne, but " in his ſufferings; make him likewiſe to ſucceed him in " his virtues. Give him that inward ſoveraintye over his " own paſſions, more valuable than a thouſand kingdoms;

" and

" and let him ſo chearfully wear his crown of thorns with " his Saviour here, that he may receive a crown of glory " from him hereafter, and that for the merits of the ſame " Jeſus Chriſt.

" A Prayer for Reſignation.

" Lord, I beſeech thee to incline my ſoul to do and ſuffer " thy will, whatſoever it is; with that readineſs and cou- " rage, and chearfulneſs here, with which they that do con- " tinually behold thy face, do alwaies execute thy commands " delivered in heaven. For the time that it ſhall by thy " will, that I attend thy ſervice here below, Lord, ſhew me " the way that I ſhould walk in, that I may not live unpro- " fitably before thee. Be thou pleaſed to employ me as thy " ſervant, tho' moſt unworthy that honour, to bring in " ſome glory to thy name; ſome eſtimation to thy holy faith " whereunto I am called; ſome advantage to others, eſpe- " cially to thoſe who are near unto ſome improvement in " their ſpiritual eternal ſtate, ſome fruit to my account, " ſome ground of comfort and rejoicing to my own ſoul. " Lord, carry me ſafe and unmoved, and undefiled thro' all " the unquiet billows and defilements of this life: and in " all the exerciſes of my vigilancy, patience and conſtancy, " do thou continue to watch over me. Not to permit me to " fall off from them through any part of the deceitfullneſs " of ſin, the repeated importunity of the tempter, the empty " terrors or the allurements of the world, or the ſloth and " treachery of my ſoul. Lord, it is thy reſtraining grace, " from which I acknowledge to have received all the de- " grees of innocence, thy preventing and aſſiſting, from " which I have derived all the ſtrength unto victory over my " ſin; and be thou pleaſed to continue theſe ſecurities of " thine to me, every hour and minute of my life; that un- " der the ſhadow of thy wings I may rejoice: that by this " armor of thine, I may have truce, or victory over all my " ghoſtly enemies; and then, Lord, for viands of this ſhort " travail of mine; for the remainder of it, give me a heart " to be ſatisfied and rejoice in my portion, be it the meaneſt, " that thy wiſdom, on the ſight of my infirmities, ſhall ſee " fitteſt to chuſe for me. And how long or how ſhort ſpace " ſoever thou ſhalt be pleaſed to continue me here, be " pleaſed alſo to continue my thirſt of thee: which, with- " out forſaking my ſtation, may anticipate the comfort " and joy of beholding thee; that ſeeking and ſavouring of " the things above, I may have my fruit unto holineſs, and

" the

" the end everlaſting life, through Jeſus Chriſt our Lord, " Amen."

She had for ſome time before her death been labouring to compleat a book intitled *The Government of the Thoughts*, which is taken notice of by Biſhop Fell, in the following manner, " Had Almighty God lent longer life to this emi- " nent perſon, we might have received many and great be- " nefits by it; and particularly a juſt treatiſe, which was " deſigned and promiſed of *The Government of the Thoughts*, " an argument which none had more deeply conſidered in " it's utmoſt extent, or was better prepared, fully to com- " prehend or give direction in; for as 'tis the prerogative of " omniſcience to know the thoughts of others; ſo it re- " quires a great meaſure of divine aſſiſtance and purity of " heart to underſtand ones own. And certainly had this " work been finiſhed, it would have equal'd, if not ex- " celled, whatever that inimitable hand had formerly " wrote."

And the ſame truly primitive prelate informs us, that the compoſer of thoſe excellent treatiſes was " wiſe, and hum- " ble, temperate, chaſte, patient, charitable and devout; " liv'd a whole age of great auſterities, and maintain'd an " undiſturbed ſerenity in the midſt of them."

Full of years, and of good works, ſhe died May the 10th, 1679; and was buried in a vault in the church at Hampton Lovett, in Worceſterſhire; where is a ſmall memorial of her inſcribed at the bottom of the monument erected for the late Sir John Pakington, which is as follows:

In the ſame Church lyes
Sir John Packington, Kt. and Bart.
and his Lady, Grandfather and Grand-
mother to the ſaid Sir John; the firſt
try'd for his Life, and ſpent the greateſt
Part of his Fortune in adhering to
King Charles I. And the latter Juſtly
reputed, the Authoreſs of the Whole
duty of Man: Who was Exemplary
for her great Piety and Goodneſs.

ANNE

ANNE KILLIGREW.

ANNE KILLIGREW, daughter of Dr. Henry Killigrew, Maſter of the Savoy, and one of the Prebendaries of Weſtminſter, was born in St. Martin's Lane in London, in the times of Uſurpation, a little before the Reſtoration of King Charles the IId; and was chriſtened in a private chamber, the offices of the common-prayer not being then publickly allowed.

Her ſuperior genius being improved by the advantage of a polite education, ſhe became eminent in the arts of poetry and painting: and had it pleaſed Divine Providence to have prolonged her life, ſhe might probably have excelled moſt of the profeſſors in both.

Mr. Dryden ſeems quite laviſh in her commendation: but as we are aſſured by a writer of great probity *, that he has not ſaid any thing of her, which ſhe was not equal to, if not ſuperior; let him be my voucher for her ſkill in poetry †.

> Art ſhe had none, yet wanted none:
> For nature did that want ſupply,
> So rich in treaſures of her own,
> She might our boaſted ſtores defy:
> Such noble vigour did her verſe adorn,
> That it ſeem'd borrow'd where 'twas only born.

That great poet is pleaſed to attribute to her every excellence in that ſcience: but if ſhe has failed of ſome of its excellencies, ſtill ſhould we have great reaſon to commend her for having avoided thoſe faults by which ſome have derived a reflection on the ſcience it ſelf, as well as on themſelves. Speaking of the purity and chaſtity of her compoſitions, he beſtows on them this commendation.

> Her *Arethuſian* ſtream remains unſoil'd,
> Unmixt with foreign filth, and undefil'd,
> Her wit was more than man, her innocence a child.

She was a great proficient in the art of painting: and drew King James the IId. and his Queen; which pieces, are highly applauded by Mr. Dryden. She drew ſeveral

* Wood's *Athenæ Oxon.* Vol. II. Col. 1036. Edit. 1721.
† Vid. his Ode prefixed to her Poems, Stanz. 5.

hiſtory

hiſtory pieces, ſome of which will be taken notice of in the catalogue of her poems; alſo ſome portraits for her diverſion, exceedingly well; and likewiſe ſome pieces of ſtill-life. Mr. Becket did her picture in mezzo-tinto after her own painting *, which is prefix'd to her poems.

Thoſe engaging and polite accompliſhments were the leaſt of her perfections; for ſhe crowned all with an exemplary piety towards God, in a due obſervance of the duties of religion, which ſhe began to practice in the early part of her life. But as her uncommon virtues are enumerated in her monumental inſcription, I ſhall only obſerve from Mr. Wood, that ſhe was one of the maids of honour to the Dutcheſs of York: And that ſhe died of the ſmall-pox, in the very flower of her age, to the unſpeakable grief of her relations, and all others who were acquainted with her excellencies, in her father's lodgings within the Cloiſter of Weſtminſter Abbey, on the 16th day of *June*, 1685, in her 25th year.

Mr. Dryden's muſe put on the mourning habit on this ſad occaſion, and lamented the death of our ingenious poeteſs in very moving ſtrains, in a long ODE; from whence I ſhall take the liberty of tranſcribing the eighth *Stanza*: and the rather, as it does honour to another female character.

Now all thoſe charms, that blooming grace,
The well-proportion'd ſhape, and beauteous face,
Shall never more be ſeen by mortal eyes;
In earth the much lamented virgin lies!
Not wit, nor piety could fate prevent;
Nor was the cruel *Deſtiny* content
To finiſh all the murder at a blow,
To ſweep at once her life, and beauty too;
But, like a harden'd fellon, took a pride
To work more miſchievouſly ſlow,
And plunder'd firſt and then deſtroy'd.
O double ſacrilege on things divine
To rob the relique, and deface the ſhrine!
But thus *Orinda* dy'd:
Heav'n, by the ſame diſeaſe, did both tranſlate;
As equal were their ſouls, ſo equal was their fate.

She was buried in the Chancel of St. John Baptiſt's Chapel in the Savoy Hoſpital. On the north ſide of which

* Vid. The Art of Painting, and the Lives of the Painters, &c. 8vo. Lond. 1706. p. 406.

is a very neat monument of marble and free-ſtone, fixed in the wall, on which is engraved a Latin inſcription, which I tranſcribed from the monument; but as the printed one is more full and large, I choſe rather to give it with the Engliſh tranſlation, as they ſtand printed before her poems.

P. M. S.

Annæ Killigrew,
Doctoris Killigrew Filiæ
quæ in ipſo Ætatis flore obijt,
Junij 16, 1685.

Heu jacet, fato victa,
Quæ ſtabat ubique Victrix
Formâ, ingenio, religione;
Plura Collegerat in ſe Unâ,
Quàm vel Sparſa mireris in omnibus.
Talem quis pingat, niſi penicillo, quod tractavit?
Aut quis canat, niſi Poeta ſui ſimilis?
Cum tanta ſciret, hoc unum ignoravit,
Quanta, nempe, eſſet!

Aut ſi norit,
Mirare Modeſtiam,
Tantis incorruptam dotibus
Laudes meruiſſe ſatis illi fuit,
Has ne vel audiret, laudatores omnes fugerat,
Contenta paterno Lare,
Dum & ſibi Aula patebat adulatrix.
Mundum ſapere an potuit,
Quæ ab infantia Chriſtum ſapuerat?
Non modo ſemper Virgo,
Sed & virginum Exemplar.
Gentis ſuæ Decus,
Ævi Splendor,
Sexus Miraculum.
Nullâ Virtute inferior cuiquam,
Cuilibet ſuperior multâ.
Optimi Deliciæ patris,
Etiam numeroſâ optimâque prole fortunatiſſimi:
Priorem tamen invidit nemo,
(Seu frater, ſeu ſoror)
Quin potius coluere omnes, omnibus ſuavem & officioſam,
Amoriſque commune Vinculum & Centrum.
Vix iſta credes, Hanc ſi neſcieris;
Credet majora, qui ſcierit.

Abi

Abi Viator, & Plange :
Si eam plangi oporteat,
Cui, tam piè morienti,
Vel Cœlites plauſerint.

The ſame in Engliſh.

By death, alas, here conquer'd lies,
She who from all late bore the prize
In beauty, wit, vertue divine :
In whom thoſe graces did combine,
Which we admir'd in others ſee,
When they but ſingly ſcatter'd be !

Who her, *ſo Great*, can paint beſide,
The pencil her own hand did guide ?
What verſe can celebrate her fame
But ſuch as ſhe herſelf did frame ?

Though much excellence ſhe did ſhow,
And many qualities did know,
Yet this, alone, ſhe could not tell,
To wit, *How much ſhe did excell.*
Or if her worth ſhe rightly knew,
More to her modeſty was due,
That parts in her no pride could raiſe
Deſirous ſtill to merit praiſe,
But fled, as ſhe deſerv'd, the bays.
Contented always to retire,
Court glory ſhe did not admire ;
Although it lay ſo near and fair,
It's grace to none more open were :
But with the world how ſhould ſhe cloſe,
Who *Chriſt* in her firſt childhood choſe ?

So with her parents ſhe did live,
That they to her did honour give,
As ſhe to them. In a num'rous race
And vertuous, the higheſt place
None envy'd her : ſiſters, brothers,
Her admirers were and lovers :
She was to all s'obliging ſweet,
All in one love to her did meet.
A virgin-life not only led,
But it's example might be ſaid.

The

The ages ornament, the name
That gave her ſex and country fame.

Thoſe who her perſon never knew,
Will hardly think theſe things are true:
But thoſe that did, will more believe,
And higher things of her conceive.

Thy eyes in tears now, reader, ſteep:
For her if't lawful be to weep,
Whoſe bleſſed and ſeraphick end
Angels in triumph did attend.

Soon after her death was printed and publiſhed a book entitled POEMS *by Mrs.* ANNE KILLIGREW, London 1686, in a large thin quarto: and contains (beſides the publiſher's preface, Mr. Dryden's long Ode in praiſe of the author, &c.) an 100 pages. As this book is very ſcarce, and difficult to be procured, I will here ſubjoin a catalogue of the poems it contains, in the enumerating of which, I ſhould not otherwiſe have been ſo particular.

Alexandreis.
To the Queen.
A Paſtoral Dialogue.
On Death.
Firſt epigram, *Upon being contented with a Little.*
The ſecond epigram, *On Belinda.*
The third epigram, *On an Atheiſt.*
The fourth epigram, *On Galla.*
A Farewel to Worldly Joys.
The Complaint of a Lover.
Love, the Soul of Poetry.
To my Lady Berkley, afflicted upon her Son my Lord Berkley's early engaging in the Sea Service.
St. John Baptiſt painted by her ſelf in the Wilderneſs, with Angels appearing to him, and with a Lamb by him.
Herodias's Daughter preſenting to her Mother St. John's Head in a Silver Charger, alſo painted by her ſelf.
On a Picture painted by her ſelf, repreſenting two Nymphs of Diana's, one in a poſture to Hunt, the other Bathing.
An Invective againſt Gold.
The Miſeries of Man.
Upon the ſaying that my Verſes were made by another.

In

In this poem are the following verſes in praiſe of Mrs. Philips.

Orinda (Albion's and her ſexes grace)
Ow'd not her glory to a beauteous face,
It was her radiant ſoul that ſhon within,
Which ſtruck a luſtre through her outward ſkin;
That did her lips and cheeks with roſes dye,
Advanc't her height, and ſparkled in her eye.
Nor did her ſex at all obſtruct her fame,
But higher 'mong the ſtars it fixt her name;
What ſhe did write, not only all allow'd,
But ev'ry laurel, to her laurel, bow'd!

On the Birth-Day of Queen Katherine.
To my Lord Colrane, in Anſwer to his Complemental Verſes ſent me under the Name of Cleanor.
The Diſcontent.
A Paſtoral Dialogue.
A Paſtoral Dialogue.
On my Aunt Mrs. A. K. drowned under London Bridge in the Queen's Barge, 1641.
On a Young Lady, whoſe Lord was travelling.
On the Dutcheſs of Grafton, under the Name of Allinda, a Song.
Penelope to Ulyſſes.
An Epitaph on her ſelf.
An Ode.
Extemporary Counſel given to a young Gallant in a Frolick.
Cloris Charms diſſolved by Eudora.
Upon a little Lady under the Diſcipline of an excellent Perſon.
On the ſoft and gentle Motions of Eudora.

ELIZABETH WALKER.

ELIZABETH WALKER was born in London, in Bucklerſbury, on Thurſday the twelfth day of July, A. D. 1623. She was the eldeſt daughter of Mr. John Sadler, citizen and grocer of London: a man of a very generous and charitable diſpoſition. He was born at Stratford upon Avon in Warwickſhire, where his anceſtors lived in good repute; his father being poſſeſſed of an eſtate of 400 l. per annum. Her mother, Elizabeth Sadler, was the daughter

of the Reverend Mr. Dackum, ſometime Miniſter of Portſmouth.

She had an early ſenſe of virtue, and piety, being from her childhood moſt ſtrictly religious; ſo religious, that her tender years were by that means attended with much anxiety and affliction, about her ſpiritual concerns. The awful regard ſhe had to the goſpel rules and precepts, made her very tender and fearful of tranſgreſſing them: and the ſtrict and ſevere cenſure ſhe paſſed upon any the leaſt departure from them, proved the occaſion of great uneaſineſs to her.

On the 23d of July, in the year 1650, ſhe was married to the Reverend Anthony Walker, D. D. and miniſter of Fyfield in the county of Eſſex. Upon this happy marriage, thoſe clouds which ſo darkened her underſtanding, and diſquieted her ſoul, were ſoon diſſipated and diſpelled; for by the aſſiſtance of this her moſt friendly guide and director, ſhe overcame all thoſe doubts and fears, and diſtinguiſhed herſelf very eminently, through the remaining ſtages of her life, in a moſt amiable and chearful exerciſe of every chriſtian virtue; being a moſt ſincere and faithful friend, and of ſuch exemplary kindneſs and compaſſion to the poor and indigent, as hardly to admit of a parallel. How excellent a mother ſhe was will appear in the ſequel of this ſhort narration. And her conjugal virtues were ſuch, as not only endeared her to her huſband while ſhe was living, but put him upon endeavouring to tranſmit them to poſterity. This ſhort account of her, is wholly drawn from his hiſtory of her *Holy Life and Death*, &c. printed in 8vo. 1690. To which I refer the curious and inquiſitive reader.

The account he gives of her, was, it ſeems, grounded upon the long experience he had had of her virtues; ſhe having lived with him almoſt forty years.

She died after a ſhort illneſs, February 23, 1689-90, and was buried at Fyfield on the 27th of the ſame month.

The Doctor informs us, that after her death, amongſt her many uſeful and pious writings, he found a large book in 8vo. The beginning of which contains *many excellent inſtructions, and religious directions, for the uſe of her two daughters, who were then living; to teach them how to ſerve God acceptably, and promote the ſalvation of their ſouls.* The latter end bears this title, *Some Memorials of God's providences to my huſband, ſelf and children.* Many ſpecimens of this performance may be ſeen in the Doctor's account of her life. She likewiſe wrote *Contemplations on the 104th Pſalm, 10th Verſe.* To which is prefixed, a large and pious introduction, ſhewing what were the motives that led her to the following thoughts;

thoughts; which were chiefly, the conſideration of God Almighty's conſtant ſupport of the whole creation; and unlimitted goodneſs to all the works of his hands.

The Doctor has publiſhed by way of appendix to her life, ſome few of the directions ſhe compoſed for her childrens inſtructions; and ſeveral of the pious letters, which ſhe wrote to her relations and friends.

ANNE BAYNARD.

THIS learned and judicious gentlewoman was born at Preſton in Lancaſhire: and was the beloved daughter and only child of Dr. Edward Baynard, Fellow of the College of Phyſicians, London, (a gentleman of a very antient and genteel family *) by Anne his wife, daughter of Robert Rawlinſon of Carke, in the ſame county, Eſq; who perceiving her elegant and ſprightly genius, joined with a natural propenſity to learning, moſt generouſly gave her a very liberal education; which ſhe improved to the beſt and nobleſt advantages. All which will appear in a much better light, than I can poſſibly place it in, from the ingenious pen of the reverend and learned John Prude, M. A. † whoſe character of her, upon a moſt ſolemn occaſion, will, I preſume, be thought by the candid reader, not to be a panegyrick on her virtues, but a fair narrative of them. He himſelf profeſſes it to be ſuch, and tells us in the introductory part of his diſcourſe, "that as the learned and ingenious young "gentlewoman, did never make a ſhew of any fondneſs or "affectation in her outward dreſs, when living; ſo a plain "and ordinary one may be the better excuſed, now ſhe is "dead." But more eſpecially what he ſays of her great

* Mr. Collier in his Great Hiſtorical Dictionary, derives his deſcent from the famous Ralph Baynard, who came into England with King William the firſt: and who for his conduct and courage in the battle of Haſtings, was rewarded by the conqueror with eighty five lordſhips, which are ſpecified in Dugdale's Baronage, vol. I. p. 491. He made a very great figure at that time, as appears from ſeveral of our hiſtorians; and yet, Mr. Collier makes it a queſtion, which has done moſt honour to the name and family of BAYNARD, the firſt RALPH, or the laſt ANNE.

† From the ſermon preached at the parish church of Barne, in the county of Surrey, June 10, 1695. Printed in the ſame year, and dedicated to the Lady Mary Fane; the Lady Catharine Longueil; the Lady Rachel Delves; Madam Mary Rampfinld; Madam Diana Montague; Madam Mary Lewer; Madam Catherine Broacker; the three laſt related to, and all admirers of the deceaſed, and equally admired by her.

learning, is the leſs liable to be ſuſpected of flattery, becauſe he ſeems apprehenſive that the triſling and depraved taſte of the world, will not ſuffer this to be any great means of advancing her reputation. "What I ſhall ſay (ſays he) in "relation to her learning, perhaps may find but indifferent "entertainment in this age, when it is become a faſhion "more than ever, for young women to ſpend the greateſt "portion of their time in ornamentals, in preparing modiſh "and accompliſh'd dreſſes for the body; whilſt little or no "time is laid aſide, to adorn the ſoul with decent and "uſeful knowledge.

"The Apoſtle St. Paul, indeed acquaints us with certain "women in his time, who were always learning, but never "able to come to the knowledge of the truth *. But ſhe "was none of thoſe women, but the rather might truly ſay," *(however unwilling ſhe might be to ſay it)* with David, *I have more underſtanding than my teachers, I underſtand more than the antients* †.

"Which moſt evidently appeared to any one that had "the leaſt converſation with her.

"For, as for learning, whether it be to know and un-"derſtand natural cauſes and events, to know the courſes "of the ſun, moon, and ſtars; the qualities of herbs and "plants; to be acquainted with the demonſtrable verities "of the mathematicks; the ſtudy of philoſophy; the "writings of the antients, and that in their own proper lan-"guage, without the help of an interpreter: Theſe and "the like are the moſt noble accompliſhments of a human "ſoul, and accordingly do bring great delight and ſatis-"faction along with them; and theſe things ſhe was not "only converſant in, but miſtreſs of; and that to ſuch a "degree, that very few of her ſex did ever arrive at.

"She had from her infancy been trained up in the "knowledge of theſe things, and had made a great pro-"greſs therein; and even in her green years, at the age "of twenty three, was arrived to the knowledge of a "bearded philoſopher.

"But that which is moſt our wonder is; that one ſo "young, of an infirm conſtitution, and the tendereſt ſex, "not accuſtomed to the advantages of the philoſophick "ſchools, ſhould in the hard knotty arguments of meta-"phyſical learning, be a moſt nervous and ſubtle diſputant. "And therefore, let none diſpair or complain of the rough-

* 2. Tim. iii. 7.
† Pſalm cxix. 100.

"neſs of the path, or the acclivity of virtue's hill, for ſhe "was a clear and lively inſtance that neither the crabbed- "neſs of languages, nor the abſtruſeneſs of arts and ſciences "can be too hard for diligence and application.

"She took great pains to perfect her knowledge in the "Greek Tongue, that ſhe might with greater pleaſure read "that elegant father St. Chryſoſtome in his own pure and "native ſtyle. Her being very well acquainted with the "Greek Teſtament, in which ſhe was much converſant, "was a great help to improve her ſkill in that language. "She was not ſatisfied with reading only, but having an "eye to that ſaying of the Great Poet, *Semper ego Auditor "tantum*, ſhe ſet herſelf to the compoſing of many things "in the Latin Tongue, which were rare and uſeful in their "kind, and which I have ſeen with abundance of delight "and ſatisfaction. Wherein it does appear ſhe had a beauty "in her ſtyle, as well as in her countenance, and if they "ſhall be made publick will be the admiration, as well as "the entertainment of the thinking part of mankind. She "had indeed a vaſt and comprehenſive knowledge, a large "and exalted mind, a ſtrong and capacious memory, ſtill "coveting more and more knowledge; and in this particular "alone ſhe would often ſay," *It was a ſin to be contented "with but a little.*

"But after all this, with what profound humility, with "what proſtration of mind, would ſhe cry out with St. Paul," *I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord* *.

"In which ſtudy ſhe was no ſmall proficient, and has "often by her nervous arguments, and by the grace of "GOD which was in her, put to ſilence ſome of thoſe bold "men, who have attempted (even in theſe our days, when "the light of the goſpel is ſo clearly ſhining among us) to "revive that old baffled hereſie of *Socinus*; and ſhe did "much lament that ſuch lewd opinions ſhould gain any "footing, or the leaſt entertainment among thoſe that pro- "feſs the religion of the Crucify'd Jeſus.

"I have heard her ſay, that human learning was worth "nothing, unleſs as a handmaid it led to the knowledge of "Chriſt revealed in the goſpel," *as our only Lord and Saviour.*

"And would diſcourſe very finely after this manner.

What availeth Solomon's ſkill in all the works of nature, if by them we be not brought to ſee the God of nature?

* Philip. iii. 8.

What is it, ſaith ſhe, *to be ſo ſkilful in Aſtronomy, as that we can foretel things here below, if we never ſtudy by our holy practices to come thither?*

What is it to be ſo ſkilful in Arithmetick, as that we can divide, and ſubdivide to the ſmalleſt fractions? if *(as God hath revealed unto us in his holy word)* We do not ſo learn to number our days, that we may apply our hearts unto wiſdom *.

What is it (ſays ſhe) *for a phyſician to be ſo ſkilful in foreſeeing and preventing the diſeaſes of the body, if (as God hath revealed unto him) he knoweth not where to find that balm of Gilead, the Wine and Oil of that* Samaritan, *the Lord Jeſus, to pour into the feſtered Wounds of his own ſoul and conſcience* †.

" Such as this was her frequent diſcourſe, and will well " enough lead me to the ſecond grace that did ſhine in her " moſt brightly, and that was her *Piety*.

" And that as it branches it ſelf out into theſe two " known duties, publick and private.

" As for the publick, ſhe was a conſtant frequenter of the " word and Sacrament, and the prayers of the church, " which call for our daily attendance: She never miſſed, " unleſs hindred by ſome bodily infirmity, to which in the " latter part of her life ſhe had been too ſubject.

" Her private piety and devotion was no leſs, by which " ſhe dieted her ſoul; and in her chamber, with holy *David, ſhe communed with her own heart*, privately examin- " ing the ſtate and condition of her ſoul, that *ſhe might ſtand in awe, and not ſin.*

" She greedily catch'd at all opportunities of retirement, " that ſhe might have the better entercourſe with Heaven; " as knowing it the ſureſt way of overcoming the world, " and living above it, was to ſequeſter herſelf from it; and " the beſt preparatory for death, was dying daily in holy " ſolitude and privacy: by which ſhe had ſo diſpoſed her " mind for the time of her diſſolution, that it pleaſed God " to give her ſome diſtant preſages of it.

" About two years before her death, her meditations lead- " ing her in her ſolitary walks into the church-yard; and " reſting herſelf in *the porch there, and no doubt ruminating on her mortality*, which the place ſuggeſted to her, a ſudden " thought; a ſtrong impulſe broke in upon her mind, that " in a ſhort time ſhe ſhould die, and be buried in that very " church-yard; which was ſo far from caſting any horror " or melancholy upon her ſpirits, that on the contrary, it

* Pſalm xcix. 12. † Jerem. vi. 11.

" made

"made her in love with the place, and ſhe did ever after "deſire to retire thither, and did accordingly chuſe it for "her burial-place.

"The third thing that I mentioned, was her charity, "which, under her circumſtances, could not be very extra-"ordinary as to the ſum, yet was it ſo as to the chearfulneſs "and conſtancy of her giving; for whatever her allowance "was, ſhe duely laid aſide a certain portion of it to chari-"table and pious uſes: neither did her charity reſt here, "but raiſed it ſelf to a higher degree of ſpirituality, and "beyond the ſcene of this world: ſhe had a great love for "the ſouls of men; and was heartily afflicted with the "errors, follies, and vices of this preſent age, to ſee that "thoſe who called themſelves chriſtians ſhould by bad prin-"ciples and worſe practice, diſhonour their profeſſion, and "not only hazard their own ſalvation, but that of their "weak brother too, for whom Chriſt died: and this temper "of mind made her not only importunate in her interceſ-"ſions for the good of the world, but gave her courage and "diſcretion above her years or ſex, to benefit the ſouls of "thoſe ſhe converſed with, by friendly reproof, good coun-"ſel, or ſome learned or pious diſcourſe.

"In the exerciſe of this chriſtian love ſhe lived, in this "ſhe died; and here that I may not be thought to flouriſh "only in this matter, be pleaſed to underſtand, that ſhe de-"ſired me [ſaith the Revd. Mr. Prude] on her death bed, "that I would exhort all young people to the ſtudy of wiſ-"dom and knowledge, as the means to improve their vir-"tues, and bring them to the trueſt happineſs: and this I "think I cannot do better, than in the words which were "taken from her own mouth, juſt upon her departure, when "her ſoul was hovering upon her lips, ready to take the "wing for that other world.

"Her words were theſe, which were faithfully pen'd "down and delivered into my own hands."

I deſire (ſays ſhe) *that all young people may be exhorted to the practice of virtue, and to encreaſe their knowledge, by the ſtudy of philoſophy, and more eſpecially to read the great book of nature, wherein they may ſee the wiſdom and power of the great creator, in the order of the univerſe, and in the production, and preſervation of all things. It will fix in their minds a love to ſo much perfection, frame a divine idea, and an awful regard of God, which will heighten devotion, and lower the pride, and give a habit and diſpoſition to his ſervice: it will make us tremble at folly and profaneneſs, and command reverence and proſtration to his great and holy name.*

That Women (ſays ſhe) *are capable of ſuch improvements, which will better their judgments and underſtandings, is paſt all doubt; would they but ſet to it in earneſt, and ſpend but half of that time in ſtudy and thinking, which they do in viſits, vanity and folly. 'Would introduce a 'compoſure of mind, and lay a ſound baſis, and ground-work for wiſdom and knowledge,' by which they would be better enabled to ſerve God, and help their neighbours.*

Mr. Prude being miniſter of the pariſh, had undoubtedly frequent opportunities of forming a right judgment of this gentlewoman. But though he has given us ſuch a large, and ſatisfactory account of her ſeveral excellencies, yet he ſeems to lament it as his misfortune, that he knew her ſo late; "I ſhould otherwiſe (ſays he) have learned much "more from her; I ſhould as the wiſe man ſpeaks of wiſ- "dom in general have" *attended to her wiſdom, and, bowed mine ear unto her underſtanding.*

The character which Mr. Collier has given her, in his *Great Hiſtorical Dictionary*, though ſhort, is ſo full, and comprehenſive, as to take in ſome particulars which even Mr. Prude had taken no notice of. "Anne Baynard (ſays he) "for her prudence, piety and learning, deſerves to have her "memory perpetuated; being not only well ſkilled in the "learned languages, but in all manner of learning and "philoſophy, without vanity or affectation. Her words "were few, well choſen and expreſſive. She was ſeldom "ſeen to ſmile, being rather of a reſerved and ſtoical diſpo- "ſition; which ſect of philoſophers ſhe moſt affected; their "doctrine (in moſt parts) ſeeming agreeable to her natural "temper; for ſhe never read, or ſpake of them, but with a "ſort of delight and pleaſingneſs in her countenance: ſhe "had a great contempt of the world, eſpecially of the finery "and gaiety of life: ſhe had a great regard and veneration "for the ſacred name of God, and made it the whole buſi- "neſs of her life, to promote his honour and glory; and "the great end of her ſtudy was, to encounter Atheiſts and "Libertines, as may be ſeen in ſome ſevere ſatyrs written in "the Latin Tongue, in which language ſhe had a great "readineſs and fluency of expreſſion; which made a gen- "tleman of no ſmall parts and learning ſay of her,

Annam gens Solymæa, Annam gens Belgica jactat;
At ſuperas Annas, Anna Baynarda, duas.

She

She died at Barnes in the county of Surrey, on the 12th of June, 1697, and was buried the 26th of the ſame month, at the eaſt end of the church-yard at that place; where is a ſmall monument in memory of her, on which are inſcribed ſome Engliſh verſes, by no means worthy of her; and at the bottom,

ANNE BAYNARD, obiit
Jun. 12. Ann. Ætat. ſuæ 25 Chriſti-
1697.
O mortales! quotuſquiſque veſtrum cogitat,
ex hoc momento pendet Æternitas.

But Mr. Brown has well ſupplied this deficiency by the following ingenious copy of Alcaick * verſes on her death.

In immaturum obitum *Annæ Baynard*, filiæ *Edvardi Baynard*, M. D. Virginis eruditiſſimæ, quæ pridie Id. Jun. Anno Dom. 1697.

Piam animam efflavit.

Ergo eruditam perpetuus ſopor
Urget *Baynardam?* Præcipe lugubres
Thalia cantus, & ſeveros
Quære modos graviore plectro.
O Anna ſæcli degeneris ſtupor!
Gentis Britannæ ſpes, amor & decus!
O virgo in æternum ſacratis
Pieridum memoranda faſtis!
Aptem decoros unde Lyræ Modos?
Qua voce laudes aggrediar tuas.
O digna cantari Novenis
Caſtalidum numeris piarum!
Te Graia *Pallas* nutriit in ſinu
Muſæ vocarunt te Latiæ ſuam:
Te dote non una ſuperbam
In medios *Sophiæ* receſſus
Apollo duxit: ſic tibi ſemina
Naſcentis orbis, ſic penetralia,
Magnique naturæ labores,
Et vacuæ patuere ſedes:
Qua vi tumeſcant æquora, ſubdolum
Lunæ quid orbem proferat, aut premat:

* Vid. Vol. III. pages 288, 289, 290. Edit. 1744.

Quid

Quid contumax venti propago
Æoliis meditentur antris:
Unde Iris arcum pingere geſtiat,
Quis motor axem dirigit aureum:
Cur horridum fulgens Cometes
Syrma mynax per inane jactet.
Non te ſagittis, ut reliquas, puer
Luſit Cupido; nempe animum deus
Implevit ingentem, & capaces
Igne ſacro tetigit medullas:
Qualem trementi vidit in arbore
Moſes, benigno lumine ſplendidum,
Denſos per errores comarum
Mobilibus ſinuare gyris;
Cum flamma frondes lamberet innocens
Ramis jocoſos incutiens metus,
Blandique veſtirent calores
Attonitum ſine fraude veprem.
Utcunque verno dura neceſſitas
Te flore decerptam abſtulerit tuis,
Quid luctui indulgemus atro?
Parte tui meliore vivis.
Sic ſe renaſcens funere fertili
Phœbeus ales morte reſcinat,
Buſtoque committit fideli
Emeritos rediturus artus.
Hinc te micantem virgineo in Choro
Cornata caſtis excipit oſculis,
Schurmanna te viſam ſtupeſcens
Inde cupit, fruiturque viſa.
Circum decorâ ſertâ manu gerens
Cœli juventas confluit, aureos
Mirata Sermones, & altâ
Aure ſonos bibit efficaces.
Te candor, æqui conſcia te Fides,
Te ignara Zonam ſolvere Caſtitas,
Te veritas blandum renidens
Ætheriis comitantur arvis.
Preſtona felix, ubere quæ ſinu
Annam tuliſti! te memores canent
Fauſtam Camœnæ, tu fereris
Perpetua ſuper aſtra fama:
Nec Smyrna, vatis Mæonii parens,
Nec quæ Maronem Mantua protulit,
Durabit æque, Orac'la vatum
Siquid habent celebrata veri.

ELIZA-

ELIZABETH LEGGE.

ELIZABETH the eldeſt daughter of Edward Legge, Eſq; (an anceſtor of the Earl of Dartmouth's) by Mary his wife, daughter of Percy Walſh of Moyvallie; was born about the middle of the reign of Queen Elizabeth; viz. 1580. She had an excellent genius for languages, and having good care taken of her education, became well ſkilled in the Latin, Engliſh, French, Spaniſh, and Iriſh, Tongues. What uſe ſhe made of this learning, or whether ſhe wrote or tranſlated, any thing I know not. But, as I have the honour of being informed by the Right Honourable Counteſs of Dartmouth, ſhe was blind many years before her death; which was thought to have been occaſioned by much reading and writing by candle light: and that ſhe was eſteemed a good poet. She ſpent the greater part of her life in Ireland; and died unmarried toward the latter end of the ſeventeenth century, aged 105 years.

The longevity of this family is very remarkable. This lady had ſix brothers, and ſix ſiſters. William the eldeſt diſtinguiſhed himſelf in a very ſignal manner by his great prudence, valour and loyalty to his Prince, King Charles the Firſt; and died October 13th, 1670, in the 82d year of his age.

John Legge, the fourth brother, was a Lieutenant Colonel in the Marquis of Antrim's Regiment in Ireland, in the time of King Charles the Firſt, Deputy Governor of Jerſey, in the reign of King James the Second. And Ranger of Whichwood Foreſt, where he died in the year 1702, aged 109 years.

Margaret, third daughter, was wife of —— Fitz-Gerald, Eſq; lived above an hundred years, and was buried in Ireland.

Anne, ſixth daughter, was married to —— Anthony, Eſq; and died in the 112th year of her age, in 1702.

And it may not be unworthy of remark, that their grandfather, William Legge, Eſq; died in the 93d year of his age. Vid. 3d vol. of Mr. Collins's *Peerage*, pages 101, 102.

LADY

LADY GETHIN.

GRACE LADY GETHIN, daughter of Sir George Norton, of Abbots-Leigh in the county of Somerſet, Knight and Baronet, and of Frances his wife; and wife of Sir Richard Gethin, of Gethin-Grott in Ireland, Baronet; was born (perhaps at Abbotts-Leigh above-mentioned) 1676.

Her mother being a lady of great piety, and uncommon abilities; and obſerving in her daughter a capacity capable of great improvement, took proper care in giving her all the advantages of a liberal education. And the quick and early advances ſhe made in this way, were an ample recompence for all the pains which had been taken with her: She ſoon diſcerned that true chriſtian virtue, is the moſt deſirable attainment of which we are capable; and that the beſt uſe that can be made of a ſuperior underſtanding, is to enable us to acquire further degrees of real goodneſs; ſo that her knowledge was not more extraordinary, than was her commendable and pious application of it. Dr. Birch obſerves *, that to theſe her acquired abilities, were joined a natural probity of temper, a meek and candid behaviour, a remarkable juſtice and charity of action, and above all a ſober and unaffected piety; which are but a part of her happy character. Her reading and obſervations were very extraordinary conſidering her years; for ſhe had conſidered and reflected on the human paſſions, with an unuſual penetration and accuracy of judgment; and had laid ſuch a ſubſtantial foundation for her conduct in life, as would have made her a ſhining example of every chriſtian virtue; highly uſeful to all her acquaintance, and extremely agreeable to all ſuch as were worthy of it. They could not have failed to receive both benefit and delight, from thoſe virtues, which in her writings ſhe has recommended with ſuch forcible arguments, and adorned with ſuch beautiful images; but Providence thought proper to deprive the world of this advantage very ſoon. And yet, as (a learned prelate ſpeaks in a parallel caſe †) all this goodneſs and all this excellence was bounded within the compaſs of twenty years; for no longer was ſhe allowed to live among us. She was ſnatched out of the world as ſoon almoſt as ſhe had made her appearance

* In his Anniverſary Sermon her on death, preached in Weſtminſter-Abbey, 28th of March, 1700; and printed at the end of Lady Gethin's Remains.

† Biſhop Atterbury, in his funeral diſcourſe on the death of Lady Cutts.

in

in it; like a jewel of high price, juſt ſhewn a little, and then put up again; and her acquaintance were deprived of her by that time they had learned to value her: but ſhe had learned betimes how to die, and what eſtimate to make of this flattering and inconſtant world; which made her without the leaſt reluctance, ſurrender up her pious ſoul to God who gave it, October the 11th, 1697, in the 21ſt year of her age; and was buried in Weſtminſter Abbey: on the ſouth ſide of which is erected to her memory, a beautiful monument of black and white, and white veined marble, of the Ionic order, adorned with the ſtatue of a lady in full proportion, in a kneeling poſture; in her right hand a book, the left on her breaſt, between two Angels, one offering her a crown, the other a chaplet, on which is engraved the following inſcription *.

To the pious memory of Dame Grace Gethin, wife of Sir Richard Gethin, of Gethin Grot in Ireland, Baronet, daughter of Sir George Norton, and grand-daughter of Sir George Norton, Knights; and great grand-daughter of Sir William Owen of Salop, Sir Thomas Freak of Dorſet, and Sir Thomas Culpepper of Kent, Knights, who being adorned with all graces and perfections of mind and body, crowned them all with exemplary patience and humility; and having the day before her death moſt devoutly received the holy communion, which ſhe ſaid ſhe would not have omitted for ten thouſand worlds, ſhe plainly evinced her ſure and certain hope of future bliſs: And thus continuing ſenſible to the laſt, ſhe reſigned her pious ſoul to God, in fervent tranſports of ſpiritual joy and comfort, for her near approach to the heavenly glory.

Obiit. 11 *Octob. in the year* { *of her age* 21. / *of our Lord* 1697.

Her dear and diſconſolate parents, for a laſting memorial of this her Godly and Bleſſed End, have erected this monument; ſhe being the laſt of their iſſue.

The Arms: Azure, a Buck ſpringant Argent, attired Or, on an Eſcutcheon of Pretence of the 3d. Two Bars Gules, a Chief of the Firſt.

Argent, on a Bend between two Lions paſſant Sable, Three Eſcallop Shells Or.

This impaled alſo with the ſecond, with the addition of an Eſcutcheon Ermin on the Chief.

* Vid. Crull's Antiq. of Weſtminſter Abbey, pages 245, 246, 247.

She

She wrote, and left behind her in looſe papers, a work, which ſoon after her death was methodized and publiſhed, with the following title, *Reliquæ Gethinianæ: Or, ſome remains of the moſt ingenious and excellent lady, Grace Lady Gethin, lately deceaſed. Being a collection of choice diſcourſes, pleaſant apothegms, and witty ſentences. Written by her for the moſt part by way of eſſay, and at ſpare hours.* London, 1700, 4to, with her picture before it. This work conſiſts of ingenious diſcourſes upon *Friendſhip, Love, Gratitude, Death, Speech, Lying, Idleneſs, of the World, Secrecy, Proſperity, and Adverſity, Of Children, Cowards, Bad-Poets, Indifference, Cenſorioufneſs, Revenge, Boldneſs, Of Youth and Age, Cuſtom, Charity, Reading, Beauty, Flattery, Riches, Of Honour and high Places, Of Pleaſure, Suſpicion, Excuſes, And laſtly Miſcellanies.*

Mr. Congreve employed his poetic genius in praiſe of this treatiſe. Speaking of the ſhortneſs of life, and the difficulty of attaining knowledge, he proceeds thus *.

Who-e'er on this reflects, and then beholds,
With ſtrict attention, what this book unfolds,
With admiration ſtruck, ſhall queſtion who
So very long could live, ſo much to know?
For ſo compleat the finiſh'd piece appears,
That learning ſeems combin'd with length of years;
And both improv'd by pureſt wit, to reach
At all that ſtudy, or that time can teach.

For perpetuating this lady's memory a ſermon is to be preached in Weſtminſter Abbey, yearly, on Aſh-Wedneſday for ever. Her *Remains* being very ſcarce, and difficult to be procured, a ſpecimen of her abilities from thence may not be unacceptable.

Her refined and juſt notions of friendſhip, may be learned by the following tranſcript from her diſcourſe upon that head.

"Friendſhip (ſays ſhe) is the allay of ſorrow, the eaſe of "our paſſion, the diſcharge of our oppreſſion, the ſanctuary "to our calamities, the counſellor of our doubts, the clarity "of our minds, the remiſſion of our thoughts, and the "improvement of whatever we meditate. Virtue, learning "and abilities, may be deſpiſed; only friendſhip is known "to be ſo uſeful and profitable, that none can deſpiſe it.

* Vid. the 5th vol. of Miſcellany Poems, publiſhed by Mr. Dryden, pages 158, 159.

"He

"He that doth a baſe thing in zeal to his friend, burns "the golden thread that ties their hearts together. The "greateſt bond and demonſtration of real friendſhip, is to "chuſe to have his friend advanced in honour, in reputation, "in the opinion of wit or learning before himſelf. Cer-"tainly, friendſhip is the greateſt bond in the world, which "is the marriage of ſouls; it hath no other meaſures but its "own, being it ſelf as great as can be expreſſed. Beyond "death it cannot go, to death it may; friendſhip being "the greateſt bravery and ingenuity in the world: he is to "be choſen my friend who is moſt worthy and moſt ex-"cellent in himſelf; not he that can do moſt good to me. "Chuſe to your friend him that is wiſe, good, ſecret, in-"genious and honeſt; all which are the very food of "friendſhip."

How much ſhe abhorred and deteſted the monſtrous vice of lying; and how lively ſhe has painted this enormous crime in all its various deformities, her excellent diſcourſe upon that ſubject is an ample demonſtration of. The beginning of it runs thus.

"A man that *lyeth* is an hector towards GOD and a "coward towards man; for a *lye* faces GOD, and ſhrinks "from men. No pleaſure is comparable to the ſtanding "upon the advantage ground of truth; and hill not to be "commanded, and where the air is always clear and ſerene. "A *lye* ſerves for diſſimulation, for perfidiouſneſs, and "almoſt all crimes. To *lye* for nothing is fooliſh, and to "*lye* for intereſt is a great fault. There is nothing ſo con-"trary to the Godhead as *lying*, for truth is his inſeparable "attribute."

No one ſeems to have had a greater regard and eſteem for learning, or to know the advantages accruing from thence better than ſhe.

"Reading (ſays ſhe) ſerves for delight, for ornament, "and for ability; it perfects nature, and is perfected by "experience; the crafty condemn it, ſimple admire it, and "wiſe men uſe it. Some books are to be taſted or ſwallowed, "and ſome few to be chewed and digeſted. Reading "makes a full man, conference a ready man; and writing "an exact man. He that writes little, needs a great me-"mory; he that confers little, a preſent wit; and he that "reads little, needs much cunning to make him ſeem to "know that which he does not. *Hiſtory* makes men wiſe; "*poetry* witty; *mathematicks* ſubtle, *philoſophy* deep, *morals* "grave, *logick* and *rhetorick* able to contend; nay, there is "no impediment in the wit but may be wrought out by fit

"ſtudy,

" ſtudy, where every defect of the mind hath its proper
" receipt."

Hear how emphatically ſhe ſpeaks of death.

" To have *death* eaſie; think of that glorious life that
" follows it; we can endure pain for health, much more
" for glory: how many crowns and ſcepters lie piled up at
" the gate of *death?* have we ſo often ſeen our ſelves *die* in
" our friends, and ſhould we ſhrink at our own change?
" hath our maker and redeemer ſent for us, and are we
" loath to go to him who will put us in poſſeſſion of a glo-
" rious inheritance? 'twas for us our Saviour triumph'd
" over *death*: is there any fear of a foiled adverſary? he
" that lives chriſtianly, *dies* boldly: he that lives miſerably,
" *dies* willingly: he that knows *death*, and foreſees glory,
" *dies* chearfully and thriumphantly."

LADY HALKET.

ANNA, LADY HALKET, was born at London, the fourth day of January, 1622. She was the daughter of Mr. Robert Murray, who claimed the honour of being deſcended from the Earl of Tullibardin's family: as her mother Jane Drummond did from the Earl of Perth's; two ancient and honourable families in Scotland.

Her father Robert Murray was a gentleman of ſuch fine accompliſhments that King James the 6th of Scotland, and firſt of England, made choice of him to be preceptor to his ſecond ſon, who was afterwards King Charles the firſt. In regard to the great ſervice he had done that excellent prince, in the ſeveral branches of polite literature, and in recompence of his faithful diſcharge of that great truſt, he was made Provoſt of Eaton College.

Her mother was a perſon of eminent prudence and virtue; and was by the King and Queen's verbal order made ſub-governeſs to the Duke of Glouceſter and the Princeſs Elizabeth, during the time that the Counteſs of Roxburgh their governeſs went and continued beyond ſea with the Princeſs Royal. And after the death of the ſaid Counteſs, (who owned Mrs. Murray for her couſin) ſhe ſucceeded to her office by warrant under the ſignet. They who were thought capable of ſuch eminent truſts, muſt needs be ſuppoſed to be well qualified to take proper care of the education of their own children; nor did they fail of doing it. Anna was

put

put under the tuition of proper maſters to inſtruct her in the French language, muſic, &c.

Next to the ſtudies of divinity, ſhe ſeems to have taken moſt delight in thoſe of phyſick and ſurgery, in which ſhe was no mean proficient: nay, ſome of the beſt phyſicians in the kingdom did not think themſelves ſlighted, when perſons of the greateſt quality did conſult her in their diſtempers, even while they attended them as their ordinary phyſicians. Many from England, Holland, and the remoteſt parts of the kingdom, who wanted not the adviſe and help of ſkilful phyſicians, have ſent to her for things of her preparing: and many whoſe diſeaſes have proved obſtinate under all the methods of phyſicians, have at length by the phyſicians own advice, been recommended and ſent to her care, and have been recovered by her.

She was a very great Royaliſt; and a great ſufferer upon that account; and likewiſe underwent many great calamities and misfortunes: but having thoroughly learned the duty of reſignation, ſhe drew from it ſuch ſupport as enabled her contentedly and chearfully to ſubmit to theſe and many other ſufferings.

She was a perſon of great knowledge, having ſearched for it, as for hidden treaſure; eſpecially in thoſe inexhauſtible mines of the divine oracles, where the moſt excellent wiſdom, is found. She was ſo well acquainted with theſe ſacred books, by long and frequent converſe, that ſhe was able readily to urge any point of faith or duty of chriſtian practice from ſeveral moſt pertinent paſſages. She had digeſted all her knowledge into a ſolid principle of true wiſdom, for regulating her own life and edifying others.

Her piety had nothing of moroſeneſs or affectation, but was free and ingenuous, as if natural to her; full of ſweetneſs and gentleneſs; which made it amiable, and impreſſive: her gravity and ſerioſneſs had a grace and air ſo taking and agreeable, as begot both reverence and love. She allotted five hours for devotion, which were thus ſpent. From five to ſeven in the morning; from one in the afternoon to two; from ſix to ſeven; and from nine to ten.

Upon the ſecond day of March, 1656, ſhe was married to Sir James Halket, a gentleman of great generoſity and ſweetneſs of temper: by him ſhe had four children, viz. Elizabeth born November the 26th, 1656. Henry born June 13, 1658. Robert born February 1, 1660. And Jane born October 11, 1661. All died young except Robert. Whenever ſhe knew herſelf to be with child, ſhe uſually devoted the fruit of her womb to God. When big

of her firſt child, being firſt apprehenſive that ſhe might dye in child-birth, ſhe wrote that, which ſhe called *The Mothers Will to the unborn Child*, containing excellent inſtructions. She was Sir James's wife fourteen years, and ſurvived him twenty-eight. And having lived to a good old age in the conſtant exerciſe of the moſt exemplary piety and devotion, the moſt extenſive acts of charity, and all the good offices and duties required of a chriſtian, ſhe at laſt ſurrendered up her pious ſoul, on Saturday between ſeven and eight o'clock at night, April 22, 1699.

The catalogue of her writings as I find them drawn up at the end of her life *, are as follows:

"Firſt book in folio bound, of 152 pages, containing theſe following ſubjects. 1. *Meditations and Prayers upon the Miracles wrought by our Lord Jeſus Chriſt, recorded by St. John.* 2. *Of Meditation, Prayer and Practice.* 3. *Meditations upon one Verſe of every Pſalm, continued to the 50th Pſalm.* 4. *A ſhort Meditation on the Lord's Supper.* 5. *Meditations and Vows*, Pſalm lvi. v. 12, 13. Written on ſome remaining leaves of this book upon her deliverance from the danger of child-birth, June 13, 1658.

The ſecond book in folio bound, of 376 pages, containing theſe following ſubjects, written 1649, 1650. 1. *Meditations and Reſolutions fit to be put in Practice*, in twenty chapters. 2. *Meditations on the Lord's Supper, and private Prayers.* 3. *Select Contemplations on Thirty ſeveral Texts of Scripture.* 4. *The Souls Progreſs.* 5. *The original and uſe of Scripture.* 6. *The Souls Remembrancer.*

The third book in folio unbound, of 59 pages, written 1651. *Meditations on the 25th Pſalm.*

The fourth book in folio unbound, of 73 pages, written 1652. *Meditations on Death, from* Hebrews ix. v. 27.

The fifth book in folio bound, of 150 pages, written from 1653, to 1675, contains theſe ſubjects. 1. *A ſhort Expoſtulation about Prayer.* 2. *The great conqueſt and power of Faith, on the Firſt of John*, 5. 4. 3. *Meditations on the 143d Pſalm.* 4. *Eliſha's Requeſt granted.* 5. *The Mothers Will to an unborn Child.*

* Written by S. C. and preſixed to ſome of her works, printed at Edinburgh 1707, 8vo. From whence this ſhort account is abſtracted.

The ſixth book in 8vo. bound, written from 1657, to 1660. Containing 35 ſelect and occaſional meditations intermixed. The ſelect meditations, are, 1. *On Hypocriſy.* 2. *Upon the Sacrament.* 3. *Upon Riches.* 4. *Upon the Second of Chronicles*, Ch. 28. v. 10. 5. *Upon Beauty.* 6. *Upon Poverty.* 7. *Upon Imagination.* 8. *Upon the Power of Faith, from Mark*, chap. 16. v. 17, 18. 9. *Upon Covetouſneſs.* 10. *Upon the failings of great Profeſſors.* The occaſional meditations are upon ſeveral publick and private occurrences; whereof the two laſt are upon the change of publick affairs, and upon the return of the King, May 1660.

The ſeventh book in quarto bound, of pages——written 1661, and 1662. 1. Part contains 15 *Meditations on publick and private Occurrences.* 2. Part contains ſelect meditations on the following ſubjects. 1. *Meditations and Prayers on the Feſtival Days obſerved in the Church of England.* 2. *Meditations on the Twelfth Chapter of Iſaiah.* 3. *Meditations on Pſalm* 34. v. 1, 2, 3, 4. *after Child-birth.*

The eighth book in quarto bound, of 315 pages, 1663, 1664, and 1665. 1. Part containing *Select Meditations and Prayers, upon the Firſt Week, with Obſervations on each Days Creation, and Conſiderations on the Seven Capital Vices, to be oppoſed, and their oppoſite Virtues to be ſtudied and practiſed.*

Vices to be ſubdued.		*Vertues to be learned.*
Pride.	Sunday.	*Humility.*
Covetouſneſs.	Monday.	*Contentation.*
Luſt.	Tueſday.	*Chaſtity.*
Envy.	Wedneſday.	*Charity.*
Gluttony.	Thurſday.	*Temperance.*
Anger.	Fryday.	*Patience.*
Sloth.	Saturday.	*Diligence.*

2. Part, 15 *Occaſional Meditations, on publick and private Occurrences.*

The ninth book in quarto bound, of 452 pages, written from 1666, to 1670. 1. Part contains 23 *Occaſional Meditations on publick and private Occurrences*, to page 140. 2. Part, *Select Meditations.* 1. *On Hebrews* 13, *and* 5 *Verſe. Let your Converſation*, &c. 2. *On the Firſt of Samuel*, 4. *Chap. and* 22. *v. The Glory is departed*, &c. 3. *On Pſalm* 18,

and the 20 *v.* *The Lord reward me*, &c. 4. *On the First of Corinthians, Chap.* 13. 7. *v. Beareth all Things*, &c. 5. *On Jeremiah* 35. 18, *and* 19, *v. Jeremiah said to the*, &c. 6. *On the First of Corinthians*, 6. 11. *Such were some of you*, &c. 7. *Instructions to her Son.* 8. *Confessions, Prayers and Supplications, Promises and Duties, Characters and Blessings of the Righteous; Thanksgivings and Praise, and Resolutions; all in Scripture Terms.*

The tenth book in quarto bound, of 336 pages, written 1673, and 1674. 1. Part, *Select Meditations* to page 14, on these subjects. 1. *The Widows Mite*, relating partly to the King. 2. *Meditations and Resolutions upon the Devout Widow Anna, Luke Chap.* 2*d.* 36, 37, 38 *verses.* In which are *Observations on the Lord's Prayer, Creed and Decalogue.* 3. *Meditations and Resolutions, First of Corinthians, Chap.* 1. 12 *and* 13 *verses. Occasioned by the great Rent in this Church.* 2. Part, 32 *Occasional Meditations on private and publick Occurrences.*

The eleventh book in quarto, containing 371 pages, written in 1675, and 1676. 1. *The true Balm.* 2. *Meditations and Observations on the Book of Judges.* 3. *Upon the Sacrament of the Lord's Supper*, Luke 22. 18.

The twelfth book in quarto, containing 380 pages, written in 1677, and 1678. 1. *The Art of Divine Chymistry.* 2. *The Rule for Thought, Word and Actions.* 3. *Meditations on the* 106 *Psalm, v.* 4, 5. 4. *Meditations and Prayers concerning the King.*

The thirteenth book in quarto, containing 505 pages, written in the years 1678, 1679, 1680, and 1681. *Joseph's Tryal and Triumph*; being observations on the whole history of Joseph, with particular applications to her own case.

The fourteenth book in quarto, contains 556 pages, written in the years 1682 and 1683. 1. *The Fruits of the Spirit, compared with the Fruits of the Tree of Life.* 2. *Reflections and Meditations on* 2 *Chron. Ch.* 28. *Upon the first of Kings, Ch.* 17. *On the Blessed Virgin. On Jeremiah*, 15. 50 v. *On Jerobeam's Sin. On Psalm* 29. 9 *v. On Jeremiah* 30. 21, 22, *v. On John*, 13 *ch.* 15 *ver.* 3. *Occasional Meditations.*

The

The fifteenth book in quarto contains 378 pages, written in the Years 1684 and 1685. 1. *Meditations on the Book of Jonah.* 2. *Meditations on the Times of David's Prayers, &c.* 3. *Meditations on Paul's Converſion, and what is recorded of him in the Acts, to the 23d Chapter.* Continuation of the ſame in a ſtitched book in quarto, containing 136 pages, written in the Year 1686.

The 16th book in quarto, contains 392 pages. Written in the years 1687, and 1688. 1. *Meditations on what is recorded of St. Peter in the Goſpels.* 2. *Meditations on the Paſſion of our Lord; divided into ſeven Periods, according to the Days of the Week.* 3. *Occaſional Meditations.*

The ſeventeenth book in quarto, contains 372 pages. Written 1689. *Meditations on what is recorded of Moſes and Samuel.*

The eighteenth book in quarto, contains 370 pages. Written in the years 1690, 1691, and 1692. 1. *Occaſional Meditations* to page 82. 2. *Meditations on the Book of Nehemiah.* 3. *Obſervations on ſeveral good Women mentioned in Scripture, Eve, Sarah, Rebecca, Rachel and Leah, Miriam; the Daughters of Zelophehad, Ruth, Hannah, Bathſheba, Deborah, Hulda, the Woman of Canaan, Matth. 5. Mary Magdalen, Mary and Martha, Elizabeth, the Virgin Mary.*

The nineteenth book in quarto, contains 377 pages. Written in the years 1693, 1694 and 1695. 1. *Upon Watchfulneſs, Matth. 25. 13 v.* 2. *Reſtraining the Tongue, Pſalm 39.* 3. *Avoiding Carefulneſs, Phil. 4. 6, 7 v.* 4. *The Grace of God and its Effects; Titus 2. 11, 12, 13 v.* 5. *Upon Prayer.* 6. *Upon Leviticus 19, 2 v. Ye ſhall be Holy, &c.* 7. *Occaſional Meditations.* 8. *Upon the Man of God. Firſt of Kings, Chap. 13.* 9. *Serious Thoughts upon the by paſt Year's ſince 1688.* 10. *Upon Contentment, Phil. 4. 11 v.* 11. *God's Huſbandry, 1 Cor. 3. 9 v.* 12. *Upon Pſalm 139. 23, 24 Search me, &c.* 13 *Upon Matthew 11. 29, 30. Take my Yoke, &c.* 14. *Occaſional Meditations.*

The twentieth book in quarto, contains 373 pages. Written in the years 1696 and 1697. 1. *Some Reflections concerning them that are ſeduced.* 2. *Meditations on Exodus, 3. 14 v.* I am that I am; I am the bread of Life: The Light of the World: The Door of the Sheep: The good Shepherd:

The Reſurrection: The Way, Truth and Life: The true Vine: *with Prayers accommodated.* 3. *Meditations, Deuteronomy* 8. 2 v. Thou ſhalt remember all the Way, &c. 4. *Upon Romans*, 13. 8 v. Owe no Man, &c. Iſai. 40. 13 v. But they that wait, &c. 5. *Meditations on the Book of Eſther.* 6. *Occaſional Meditations.*

The twenty firſt book in quarto, contains 351 pages. Written in the years 1698 and 1699. 1. *Meditations on the Articles of the Creed.* 2. *Meditations on Epheſians*, 4. 30, 31, 32, v. *Upon* 1 *Corinth.* 15. 58 v. *Upon Naoman*, 2 *Kings*, 5 *Ch.* 3. *A probable Conjecture, concerning the calling of the Jews.* 4. *Upon Chriſt's forty Days Faſting. Matth.* 4 *Ch. begun February* 22, 1699, *being Aſhwedneſday, but not finiſhed.* 5. *Occaſional Meditations from January*, 1690, *to November*, 1698.

There are beſides the foremention'd, about thirty ſtitched books, ſome in folio, ſome in quarto, moſt of them ten or twelve ſheets, containing occaſional meditations.

LADY MASHAM.

DAMARIS, LADY MASHAM, was born at Cambridge, on the 18th of January, 1658. She was daughter to Ralph Cudworth, D. D. an eminent divine, maſter of Chriſt's College, Hebrew Profeſſor in the Univerſity of Cambridge *, and author of the *Intellectual Syſtem.* Her father ſoon perceiving the bent of her genius, took ſuch particular care in her tuition, that in the early part of her life ſhe was diſtinguiſhed for her uncommon learning and piety.

As ſhe applied herſelf with great diligence to the ſtudy of divinity and philoſophy, ſo ſhe had great advantages therein, from the directions of the famous Mr. Lock, who was a domeſtick in her family many years, and at length died at his own houſe at Oates in Eſſex, 1704. She was ſecond wife to Sir Francis Maſham, of Oates in the county of Eſſex, Bart. by whom ſhe had an only ſon, the late Francis

* He was alſo Vicar of Aſhwell in Hertfordſhire, and died in the month of June, 1688. Vid. Chauncey's Antiquities of Hertfordſhire, p. 38.

Cudworth

Cudworth Maſham, Eſq; for whom ſhe had ſuch a tender regard, that ſhe applied all her natural and acquired endowments to the care of his education. He was one of the maſters in chancery, and accountant general of that court.

Soon after ſhe was married, the fame of her learning, piety and ingenuity, induced the celebrated Mr. Norris to addreſs and inſcribe to her by way of letter his *Reflections upon the conduct of human life, with reference to the ſtudy of learning and knowledge*, *London*, 1689, 12mo. This began a friendſhip between them, a friendſhip which having its foundation in religion, ſeemed very likely to be firm and laſting; but it ſeems to have been in a great meaſure diſſolved before it had been of any long continuance, occaſioned by this lady's contracting an indiſſoluble friendſhip with Mr. Locke, whoſe divinity and philoſophy is well known to differ very much from Mr. Norris's: who not long after publiſhed his *Practical Diſcourſes of Divinity*, which occaſioned ſeveral letters to paſs, and repaſs betwen him, and Mrs. Aſtell, which were ſoon after printed and publiſhed. In theſe letters and diſcourſes they maintain this hypotheſis, *that Mankind are obliged ſtrictly as their Duty to Love with deſire, nothing but God only*, &c. Not long after this Lady Maſham (probably under the inſpection of Mr. Locke,) wrote and publiſhed, without her name, a treatiſe, intitled *A Diſcourſe concerning the Love of God*, *London*, 1696, 12mo *. She begins with obſerving, that whatever reproaches have been made by the Romaniſts on one hand, of the want of books of devotion in the church of England: or by the diſſenters on the other, of a dead and lifeleſs way of preaching; it may be affirmed, that there cannot any where be found ſo good a collection of diſcourſes upon moral ſubjects, as might be made of Engliſh ſermons, and other treatiſes of that nature written by the divines of our church; which books are certainly in themſelves of the greateſt and moſt general uſe of any, and do moſt conduce to that, which is the chief aim of chriſtianity, a good life. She then adimadverts upon thoſe, who undervalue morality, and others who ſtrain the duties of it to an unwarrantable pitch, and pretend to aſcend by it to ſomething beyond or above it; and afterward goes on to conſider the conduct of thoſe who build their practical and devotional diſcourſes upon principles, which not only will not (as ſhe imagines) bear the teſt, but which oblige them to lay down ſuch aſſertions of morality as ſober and well diſpoſed chriſtians can-

* This diſcourſe was tranſlated into French by Mr. Coſte, 1705.

not understand to be practicable: and here she applies herself to the examination of Mr. Norris's scheme in his *Practical Discourses* and other treatises, wherein he asserts, that mankind are obliged, as their duty, to love with desire nothing but God only, every degree of love of any creature whatsoever being sinful: which assertion Mr. Norris defends upon this ground (borrowed from father Malbranche) that God, not the creature, is the immediate efficient cause of our sensations; for whatsoever gives us pleasure has a right to our love. This Hypothesis is considered with great accuracy and ingenuity by Lady Masham, and the bad consequences, as she thought, represented in a strong light.

I do not know whether Mr. Norris ever attempted to support what he had advanced; but Mrs. Astell still continued to maintain her own Hypothesis, and replied to Lady Masham and Mr. Locke, in her book of *The Christian Religion as professed by a daughter of the Church of England*. To this I refer the reader, and do not question but an attentive perusal of this and Lady Masham's treatise, will give him a very high opinion of the understanding and piety of each of them. For though these two excellent persons might dissent in their notions and opinions on philosophical and metaphysical subjects, yet the great end and design of each of them was the pursuit and search after divine truths, such as might make them truly wise, and eternally happy.

About the year 1700, Lady Masham wrote a treatise which she printed and published with the following title, *Occasional Thoughts in Reference to a Virtuous or Christian Life*, London, 1705, 12mo. The principal design of this treatise was to improve religion and virtue; and indeed it is so full of excellent instruction, that I am confidently persuaded if it was carefully perused by both sexes, it could not fail of obtaining much of its desired end. In it she complains much of the too great neglect of religious duties, occasioned, as she believed, for want of being better acquainted with the fundamentals of religion. She therefore thought a reformation highly necessary, and very justly reprehends and reproaches persons of quality, for so scandalously permitting their daughters to pass that part of their youth in which the mind is most ductile, and susceptible of good impressions, in a ridiculous circle of diversions, which is generally thought the proper business of young ladies; and which so engrosses them, that they can find no spare hours, wherein to make any such improvements of their understandings, as the leisure which they have for it, exacts from them as reasonable creatures; or as is requisite or useful to their discharging well their present

ſent or future duties: ſo that as ſhe too truly obſerves, girls, between ſilly fathers and ignorant mothers, are generally ſo brought up, that traditionary opinions are to them, all their lives long, inſtead of reaſon. They are perhaps ſometimes told in regard of what religion exacts, that they muſt *Believe* and *Do* ſuch and ſuch things, becauſe the word of God requires it; but they are not put upon ſearching the ſcriptures for themſelves, to ſee whether, or no, theſe things are ſo; and they ſo little know why they ſhould look upon ſcriptures to be the word of God, that but too often they are eaſily perſwaded out of the reverence due to them as being ſo; inſomuch that the generality of ladies are ſo intirely ignorant of the articles of their *Faith*, that they can give no other reaſon for believing them, than that they are commanded to do ſo!

Theſe are ſome of her thoughts on the education and underſtanding of the generality of ladies; and experience had taught her not to entertain a much better opinion of very many gentlemen, as will appear from the following tranſcript.*

"The age we live in, has been, not undeſervedly, eſteemed "a knowing one: but to the learned clergy, much has "been owing for its having obtained that character; and "though ſome few gentlemen have been the greateſt ad- "vancers of learning amongſt us; yet they are very rare "who apply themſelves to any ſcience that is curious: and "as for ſuch knowledge as is no leſs than requiſite for men "of families, and eſtates to have in regard of the proper "buſineſs of their ſtations; it may, I think, be ſaid that "never was this more neglected than at preſent; ſince there "is not a commoner complaint in every country, than of "the want of gentlemen qualified for the ſervice of their "country, viz. to be executors of the law, and law makers; "both of which it belonging to this rank of Engliſh Men "to be, ſome inſight into the law which they are to ſee "executed, and into that conſtitution which they are to "ſupport, cannot but be neceſſary to their well diſcharg- "ing theſe truſts: nor will this knowledge be ſufficiently "ſerviceable to the ends herein propoſed, without ſome ac- "quaintance likewiſe with hiſtory, politicks, and morals. "Every one of theſe then are parts of knowledge which an "Engliſh gentleman cannot, without blame, be ignorant "of, as being eſſential to the duty qualifying him for what "is his proper buſineſs.

* Vid. her Occaſional Thoughts, &c. page 169.

"But

" But whether we farther look upon ſuch men as having " immortal ſouls that ſhall be for ever happy or miſerable, " as they comply with the terms which their Maker has " propoſed to them; or whether we regard them as pro- " teſtants, whoſe birth-right it is, not blindly to *believe*, " but to examine their religion; or conſider them only as " men whoſe ample fortunes allow them leiſure for ſo im- " portant a ſtudy, they are without doubt obliged to under- " ſtand the religion they profeſs. Adding this then to what " is above concluded, a gentleman ought to know, let us " examine how common ſuch knowledge is amongſt our " gentlemen, as we ſee, without juſt matter of reproach to " them, they cannot want. No one, I think, will deny " that ſo much knowledge as is ſo little ordinary, as that " thoſe are apparently the far greater number who have no- " ver conſidered any part hereof as an acquiſition, which " they ought to make; and that they are but a few com- " paratively, and paſs among us for men extraordinary, who " have but a competent knowledge in any one of the above- " mentioned things.

" What is by the obligation of their duty exacted from " them, in this regard, ſeems to be very little reflected on " by them; and as for other conſiderations, which, as gen- " tlemen, might be thought to induce them, their anceſtors " care has diſtinguiſhed them from their tenants, and other " inferior neighbours, by titles and rights; and that is all " the diſtinction they deſire to have; believing it, in re- " ſpect of knowledge, ſufficient if they did once under- " ſtand a little Latin or Logick in the univerſity; which " whoſo ſtill retains, although he has made no uſe thereof " to the real improvement of his underſtanding, is yet " thought very highly accompliſhed, and paſſes (in the " country) for learned.

" As to religion, by the little which moſt gentlemen un- " ſtand of that, and by the no ſhame which they ordinarily " enough have in avowing this their ignorance, one cannot " but ſuppoſe that it is pretty commonly thought by them a " matter, the underſtanding whereof does not concern them. " That the publick has provided others to do this for them; " and that their part herein is but to maintain (as by their " authority they can) what thoſe men aſſert.

" Thus wretchedly deſtitute of all that knowledge which " they ought to have, are (generally ſpeaking) our Engliſh " gentlemen: and being ſo, what wonder can it be, if they " like not that women ſhould have knowledge; for this is " a quality that will give ſome ſort of ſuperiority even to

" thoſe

"thoſe who care not to have it? but ſuch men as theſe "would aſſuredly find their account much better therein, if "tenderneſs of that prerogative would teach them a more "legitimate way of maintaining it, than ſuch a one as is a "very great impediment or diſcouragement, at the leaſt, to "others in the doing what God requires of them. For it "is an undeniable truth that a lady who is able to give an "account of her faith, and to defend her religion againſt "the attaques of the cavilling wits of the age; or the "abuſes of the obtruders of vain opinions: that is capable "of inſtructing her children in the reaſonableneſs of the "chriſtian religion; and of laying in them the foundations "of a ſolid vertue; that a lady (I ſay) no more knowing "than this does demand, can hardly eſcape being called "learned by the men of our days; and in conſequence "thereof, becoming a ſubject of ridicule to one part of them, "and of averſion to the other; with but a few exceptions "of ſome vertuous and rational perſons. And is not the "incurring of general diſlike, one of the ſtrongeſt diſcou-"ragements that we can have to any thing?"

Theſe are ſome of the many weighty conſiderations which put her upon expoſtulating with the gentlemen; and endeavouring to raiſe an emulation in thoſe of her own ſex, by ſhewing them, what great things they are capable of obtaining; exciteing them to gain ſo much knowledge (at leaſt) as may give them a right underſtanding of the principal grounds and foundation of their religion: and for thoſe who have opportunities, to make themſelves miſtreſſes of ſo much learning, as may enable them to inſtruct their own children; a practice which Mr. Locke has ſtrongly recommended in his writings; and this lady by her own example. In recommending the ſame cuſtom to the Engliſh Ladies, ſhe has given them examples even of the Heathens themſelves; particularly inſtancing in Cornelia, mother of the Gracchi; and Aurelia, the mother of Julius Cæſar, whoſe excellent inſtruction is allowed by all, to have been of very great ſervice to their country.

As ſhe herſelf owed much to the care of Mr. Locke, for her acquired endowments, and ſkill in arithmetic, geography, chronology, hiſtory, philoſophy and divinity; ſo, as he was a domeſtick in her family, ſhe returned the obligation with ſingular benevolence and gratitude; always treating him with the utmoſt generoſity and reſpect; her friendſhip for him being inviolable. Mr. Coſte (who tranſlated her *Diſcourſes concerning the Love of God*) in a letter to the author of *Nouvelles de Republique des Lettres*, printed in thoſe

Nouvelles

Nouvelles for February 1705, art. 2. ſays, that as ſhe ſate by Mr. Locke's bedſide the night before he died, he exhorted her to regard this world only as a ſtate of preparation for a better. That ſhe deſired to ſit up with him that night, but he would not permit her. That the next day as ſhe was reading the pſalms low by him in his room, he deſired her to read aloud, ſhe did ſo, and he appeared very attentive till the approach of death prevented him. He then deſired her ladyſhip to break off, and a few minutes after expired.

As a teſtimony of her gratitude, to Mr. Locke's memory, ſhe drew up that account of him which is printed in the *Great hiſtorical dictionary*, and which is there ſaid to be wrote by a lady.

This is the laſt of her performances that I have met with; and ſhe ſurvived the perſon who was the ſubject of it only three years, and then ſurrendered up her ſoul in the ſame devout and pious manner, on the 20th day of April, in the year 1708. And was buried in the middle iſle of the abbey church at Bath. Over her grave is a black ſtone, which is thus inſcribed,

DAME DAMARIS MASHAM.

On a pillar near to her grave is fixed a neat plain white marble monument, on the top of which is an urn, and the following inſcription.

* *Near this Place lies Dame DAMARIS MASHAM, Daughter of RALPH CUDWORTH, D. D. and ſecond Wife to SIR FRANCIS MASHAM, of Oates in the County of ESSEX, Bart.*

Who to the Softneſs and Elegance of her own Sex added ſeveral of the Nobleſt Accompliſhments and Qualities of the other.

She poſſeſt theſe Advantages in a Degree unuſual to either, and temper'd them with an Exactneſs Peculiar to herſelf.

Her Learning, Judgment, Sagacity, and Penetration, together, with her Candor and Love of Truth, were very obſervable to all that converſed with her, or were acquainted with thoſe ſmall Treatiſes ſhe Publiſh'd in her Life time, tho' ſhe induſtriouſly concealed her Name.

Being Mother of an only Son, ſhe applied all her

* Vid. Deſcription of the Abbey Church at Bath, pages 214, 215.

Natural

Natural and acquired Endowments to the Care of his Education.

She was a ſtrict obſerver of all the Virtues belonging to every ſtation of her Life, and only wanted Opportunities to make thoſe Talents ſhine in the World, which were the Admiration of her Friends.

She was born on the 18th of January, 1658.

And died on the 20th of April, 1708.

SUSANNA HOPTON.

THIS eminent perſon was born in the year 1627. By the paternal ſide, ſhe was deſcended from the antient family of the Harveys in Staffordſhire. By the maternal, from the worſhipful family of the Wiſemans * of Torrells-Hall, in the county of Eſſex.

She was married to Richard Hopton † of Kington in the county of Hereford, Eſq; Barriſter at Law (younger brother to Sir Edward Hopton of Can Frome in the ſame county) and one of the Welſh Judges in the reigns of King Charles the Second, and King James the Second. Mr. Hopton died about the year 1696, and left her without iſſue, and in very plentiful circumſtances.

She was a woman of an excellent underſtanding, fine wit, and ſolid judgment. No particular care was taken to improve theſe talents by a proper education, yet ſuch was her own induſtry and application, that hardly any defect, or diſadvantage of this kind was obſervable to the world, though ſhe herſelf frequently took notice of it, and lamented it. She made ſuch ſurprizing acquiſitions in the ſtudies of theology, that a great divine ‡ aſſures us, "ſhe attained to a "ſkill in that ſacred ſcience, not much inferior to that of "the beſt divines."

In her younger years (in the times of anarchy and confuſion, when the church groaned under the unmerciful tyranny

* Some account of this worthy family may be ſeen in Mr. Salmon's hiſtory and antiquities of Eſſex, pages 218, and 238, 239.

† He was a great benefactor to the clergy, and has reſtored to the church the impropriation of Bith-rome in the county of Hereford, which is a very conſiderable one. Vid. the learned and ingenious Dr. Saunders's View of the State of Religion in the Diocele of St. David's, &c. page 109.

‡ Vid. Dr. Hickes's Preface to the Devotions in the antient Way of Office, &c.

Of

of her perſecutors and oppreſſors, and the land was overſpread with ſeditious, heretical and falſe teachers) ſhe was ſeduced and drawn over to the church of Rome, by the artifices of F. Turbeville, a Romiſh Prieſt. But by converſing and correſponding with ſome of the moſt learned divines of the age, and by carefully peruſing the beſt Polemical Treatiſes * between the church of England and that of Rome, (all which was chiefly effected by the pious care of her worthy conſort) ſhe was ſoon made ſenſible of her error, and very joyfully returned to her mother church, much about the time that King Charles the Second returned, and had his crown and kingdoms reſtored to him again. Soon after which ſhe drew up a long and learned letter †, which ſhe ſent to father Turbeville, ſhewing him the reaſons of her renouncing the church of Rome; whoſe erroneous doctrine, and idolatrous worſhip, as ſhe could no longer approve of, ſo ſhe reſolved no longer to practice. "This letter (ſaith an eminent divine ‡) ſhews that ſhe had well conſidered what ſhe was about, and weighed the arguments on both ſides, the only way of making a wiſe and ſafe retreat, in a matter of that vaſt conſequence. And the reader will ſoon be ſatisfied that ſhe had ſearched narrowly into that controverſy, and has given ſuch reaſons for her return, as not only will juſtify it before all intelligent and impartial perſons, but may be of very good uſe to others, that in the like circumſtances ſhall duly attend to, and make a right uſe of them. Here may be obſerved, what great advantage our church has, above that of Rome, as to ſoundneſs of doctrine, purity of worſhip, and an univerſally intelligible and regular devotion; whereby not only her own ſex may be taught, *but ours too*, neither to take up, nor change their religion upon truſt, but to make a thorough ſearch into the principles of both churches, ſo as to be able to *convince gainſayers*, or at leaſt *to give to every one that aſketh, a reaſon of the hope that is in them, with meekneſs and fear*."

* Dr. Hickes tells us, in the preface to his ſecond vol. of Controverſial Letters, that "ſhe made herſelf as perfect in the controverſie, as Engliſh writers could make her, who managed the controverſie on both ſides. I have (ſays he) above twenty popiſh authors, which ſhe left me, and ſome of them with marginal notes in her own hand. She was well verſed in Biſhop Moreton's, Archbiſhop Laud's and Mr. Chillingworth's works, and Ranchin's Review of the Council of Trent, &c.

† This letter was thought worthy of publication by Dr. Hickes, who printed it immediately after the deceaſe of Mrs. Hopton, in his ſecond vol. of Controverſial Letters, &c. 8vo. Lond. 1710.

‡ In his preface prefixed to Mrs. Hopton's Meditations, &c.

After

After she had happily returned to the church of England, she always continued a sincere and faithful member of it, and proved a very great ornament to it *. As she was a great admirer, so she was a very able defender of its most excellent constitution, doctrine and worship; and was very constant and diligent in performing all the duties thereunto belonging. She had a very great veneration for the clergy; and was a great patroness and benefactress to its orthodox sons; particularly to those of the clergy who were reduced by deprivation to poverty; to whom she left in trust 800 l.

She was very assiduous and fervent in her devotions, which she offered with purity of zeal equal to that of the primitive christians. "For she was well known (saith Mr. "Spinckes †) to keep up a constant course of devotion, not "only on the Lord's Day, but through out the whole "week, setting a part five times every day for religious "worship; from which she would not suffer herself to be "diverted by any business that was not very extraordinary. "Even in her old age, and the cold winter season, she would "be up and in the closet at her Mattins, by four of the "clock in the morning; from which custom she was for a "long time not to be discouraged, either by the effects of "her declining age, or by the extremity of the weather. "So that she might truly say with the royal psalmist, psal. "119. 148" *Mine Eyes prevent the Night-watches, that I may be occupied in thy Words.* "Though some time before "she died she was prevailed with to forbear till five or six. "She neither indulged herself in diet nor sleep, so much as "her years required, but contented herself with less in both "these respects, than those about her judged convenient "for her. So much was she above gratifying the flesh, and "so desirous not to fall short of any mortification she ap-"prehended her religion to have required of her."

She was the first reformor of the *Devotions in the antient Way of Offices*, &c. which being transmitted to her great friend the incomparably learned and judicious Dr. Hickes, it was by him reviewed, improved, and communicated to the publick: "Which shews (as Mr. Spinckes observes) her "natural genius, the soundness of her judgment, and the

* "Nobilis & veneranda matrona Susanna Hopton de Kington in Com. "Hereford. Christianæ pietatis præclarum exemplum, & Ecclesiæ Anglicanæ "nitidum decus. Quæ rerum divinarum, & præcipue sacrarum literarum "scientiam non vulgarem affecuta, libros nonnullos anonymos edidit, qui in "piorum plurimumque manibus teruntur, quibus tamen editis clarescere noluit, "eo modestia sua inexpugnabili, utpote quæ malit docta & bona se ee "quam videri." Vid. the Preface to Dr. Hicks's *Thesaurus*, &c. p. 47.

† In his Preface to Mrs. Hopton's Devotions.

"divine

" divine temper of her ſoul, that led her to make choice of " a book of ſuch unuſual flights of devotion, ſuch rapturous " fancy, and ſuch highly affecting expreſſions, as are rarely, " if ever, to be met with in any work of merely human " compoſure. It was no little time and pains that ſhe laid " out, in correcting theſe ſeraphick offices, purging out " what was offenſive in their original draught, and fitting " them for the uſe of all well-diſpoſed members of the church " of England, whereby to elevate their ſouls to God, and " bring them as near to Heaven, as can be whilſt they re- " main on this ſide of it. A work that calls for our grate- " ful acknowledgements at preſent, and may deſervedly ren- " der her memory precious to ſucceeding generations."

And Dr. Hickes in his preface prefixed to theſe devotions gives the then anonymous reformer a very high elogium. " It is one (ſays he) who hath already given the world one " book of devotion, which hath been well received in four " or five editions, and will leave it another for which poſterity " will bleſs the author's name; one, whoſe houſe is a tem- " ple, and whoſe family is a church, or Religious Society, " and whoſe hands are daily lifted up unto Heaven, with " alms, as well as prayers; one, who religiouſly obſerves " all the orders of the church, and for the great ends for " which they are enjoyned; in a word, one, who is a great " example of chriſtian piety, and a ſingular ornament to " our communion in this degenerate age, and among the " many, and moſt ſerious good wiſhes I have for the *Church* " *of England*, this is, and always ſhall be one, that all her " ſons and daughters were ſuch."

The book above hinted at by the Dr. bears the following title. *Daily Devotions, conſiſting of Thankſgiving, Confeſſions and Prayers, by an Humble Penitent. Printed for J. Edwin, in Ludgate-ſtreet*, 12mo. 1673, &c. This work was afterwards reprinted, as the performance of a late Reverend Divine of the church of England. But this miſtake is ſufficiently refuted by Dr. Hickes, in the preface to his ſecond volume of controverſial letters; who has there given the inquiſitive world ample ſatisfaction that Mrs. Hopton was the true author of that book.

She likewiſe wrote *An Hexameron, or Meditations on the ſix Days of the Creation.* Alſo *Meditations on the Life of Chriſt.* Theſe with her *Daily Devotions*, were publiſhed together in one volume, by the Rev. Mr. N. Spinckes; with a preface containing a ſhort account of the life of Mrs. Hopton. Lond. octavo, 1717.

She

She was a great lover and admirer of divine poetry, and wrote ſeveral poems herſelf, which are by no means contemptible. Specimens of which may be ſeen diſperſed up and down in her printed works. But by the favour of her executor, my very worthy and learned friend, the late Mr. William Brome of Ewithington in the county of Hereford; I have had the pleaſure of peruſing a MS. in her own hand writing, containing ſeveral ſorts of poems on various ſubjects, which have given me a farther demonſtration of her piety and ingenuity.

What I have farther to offer in relation to her character, ſhall be given as it was conciſely drawn up and ſent me by her executor, my above-mentioned friend *, who was thoroughly acquainted with her; and he would not have given ſuch a character of any one with whom he had not been acquainted. —— "In her younger years ſhe was inclinable to popery, but by diſcourſing and correſponding with the moſt learned men, particularly divines of the age, ſhe was ſoon made ſenſible of her error, and afterwards became moſt orthodox in her principles both in reſpect of church and ſtate. And papiſts, diſſenters and all enemies to the church of England ſhe would encounter and confute; for ſhe was an excellent caſuiſt and divine. She had a ſound judgment, tenacious memory, and a ready wit. Her diſcourſe and ſtile upon ſerious matters was ſtrong, eloquent and nervous: upon pleaſant ſubjects, witty and facetious: and when it required an edge, was as ſharp as a razor. For ſhe knew exactly well what was proper to be ſaid upon any occaſion, or to any company. She was a rare manager and œconomiſt, and ſet down every day what ſhe received in, and paid out; and by ſuch care was enabled to be charitable to the poor in the higheſt degree: and hoſpitable to her friends in a generous manner. Was a great patroneſs to ſufferers for conſcience ſake, and left 800l. † to ſuffering clergymen. Had a good collection of books; and the margins of moſt of them filled with her manuſcript notes."

Not long before her death ſhe removed from Kington to Hereford, to the inexpreſſible affliction of that neighbourhood, where, it would have grieved one (ſaith Mr. Spinckes) to hear the ſad lamentation that was made for her departure, and very juſtly, conſidering what a great benefactreſs they then wanted: for her charity was ſo extenſive, that ſhe

* In a letter to me, dated Feb. 12, 1741-2.

† So Mr. Brome's letter; but her monumental inſcription ſays 700l.

might truly ſay with Job, chap. 29. v. 11, &c. *And when the Ear heard* me, *it bleſſed me: and when the Eye ſaw* me, *it gave witneſs to me. For I delivered the Poor that cryed, and the Fatherleſs, and* him that had *none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the Widows heart to ſing for joy.*

But not only her neighbours at Kington were partakers of her charity; her bounty extended itſelf to the indigent and diſtreſſed in very remote places, as appeared by ſeveral letters of thanks, that were found among her papers after her deceaſe. When ſhe had lived to a good old age; ſhe at laſt fell ſick of a very ſharp fever, about the latter end of June, which ſhe bore with uncommon courage, patience and reſignation, and died of it in the faith and communion of the church of England, and conſtant to her principles, at Hereford, in the eighty-ſecond year of her age, on the twelfth of July following, about two of the clock in the afternoon, A. D. 1709.

According to her own appointment in her laſt will and teſtament *, (which bears date July 16th, 1708,) ſhe was buried near the remains of her huſband, Richard Hopton, Eſq; in the pariſh church of Biſhops Frome, in the county of Hereford, with the following inſcription to her memory, (compoſed by Dr. George Hickes; but is now almoſt obliterated) communicated to me by Mr. Brome.

Next to the Body of Richard Hopton, Eſq; Here lieth Interred that of Suſanna his dear Wife, Who died July the 12th, 1709. She was a moſt loving and faithfull Wife, a moſt Loyal Subject, and a true Daughter to the Church of England, as her Printed Letter to Father Turberville ſhews; a great Example ſhe was of Devotion, as may be ſeen in her Printed Books; and of Charity particularly to the Clergy reduced by Deprivation to Poverty; to whom ſhe left in Truſt 700 l. and under this Stone ſhe reſts, in hopes of a bleſſed Reſurrection.

* The beginning of it runs thus. In the name of the Father, and of the Son, and of the Holy Ghoſt, Amen. Bleſſed be the holy and undivided Trinity, Amen. I Suſanna Hopton of the city of Hereford, in the county of Hereford, widow, relict and executrix of Richard Hopton, Eſquire deceaſed, do make this my laſt will and teſtament in manner following. Firſt I commend my ſoul to Almighty God the father my creator, to Jeſus Chriſt my redeemer, and to the Holy Ghoſt my comforter and illuminator, one God bleſſed for ever. My body to the ground to be decently buried near the remains of my deceaſed huſband, in the pariſh church of Biſhops Froome, according to the order of the church of England: In the catholick communion of which church I dye; believing ſtic holds the true catholick faith according to the ſcriptures, and apoſtolical tradition interpreting them; the three creeds expreſſing theſe articles of faith, and the firſt four general councils explaining them.

ELIZABETH

ELIZABETH BURNET.

ELIZABETH BURNET, was born the eighth of November, in the year 1661, and was the eldeſt daughter of Sir Richard Blake, Knight, the fifth ſon of Thomas Blake of Earöntoun, Eſq; of an eminent family, and of Elizabeth daughter of Dr. Bathurſt, a phyſician in London, a gentleman of eminent piety, and one of the moſt conſiderable men of his profeſſion, in his time.

At eleven years old ſhe began to have a true ſenſe of religion, and read with great application the books that were put into her hands, but was not quite ſatisfied with them, aſpiring after more ſolid and ſublimer notions, than what ſhe found in them. On this account it was, that more than ordinary care was taken to make her think meanly of herſelf, ſhe being bred up in the greateſt privacy poſſible.

At a little more than ſeventeen years of age, ſhe was married to Robert Berkely of Spetchley, in the county of Worceſter, Eſq; grandſon of Sir Robert Berkely, who was a judge in King Charles the Firſt's time. This match was procured chiefly by the means of Dr. Fell, late Lord Biſhop of Oxford, who was that young gentleman's guardian, and had taken the care of his education. That great prelate, ſo famous for his piety and learning, thought that the aſſiſting him in that match was the greateſt ſervice he ever did him.

When ſhe came into that family, ſhe found this gentleman's mother a zealous papiſt, and a woman of good life. This put her upon taking eſpecial care to ſtudy her own religion in a larger compaſs, in order to underſtand the controverſies between our church and the church of Rome, that ſhe might be able to preſerve her huſband and herſelf from the artifices and inſinuations of the popiſh prieſts, and the influences of his mother, who had great intereſt in him. But yet conſidering the particular turn of his mind, and the great deference he had to his mother, ſhe found herſelf obliged to be very tender and careful, that he might not be diſturbed with unneceſſary diſputes about religion; in which, and in her whole management in this reſpect, there appeared a diſcretion admired by all that knew her.

At the ſame time ſhe obliged herſelf to a more than ordinary ſtrictneſs, in all the offices of piety, and in her whole conduct, that ſhe might adorn her own profeſſion by a ſuitable practice, conſtantly governing herſelf by the rules

of true religion, and of a ſevere virtue. And therefore living in the country, where ſhe had much leiſure, ſhe ſpent great part of her time in devotion and reading: and when ſhe would divert herſelf with work, ſhe generally had ſome perſons to read to her. When her poor neighbours came to viſit her, which being encouraged by her they often did, that ſhe might inſtruct them without ſeeming to take too much upon her, ſhe would frequently read good books to them.

In this manner ſhe lived for ſix years, being eſteemed and loved by all that knew her; even by thoſe, who, on the account of different opinions in religion, were likely to be more prejudiced againſt her.

In King James's time, when the fears of popery began greatly to encreaſe, and Biſhop Fell died, who had great influence over Mr. Berkely, and viſited him once a year with ſtill greater ſatisfaction in the happy choice of a wife which he had made for him; to prevent his being wrought upon by his relations, at a time when they had mighty hopes of their religion being ſettled here, ſhe prevailed with him to go to Holland, and travelled with him over the ſeventeen provinces; where, on the account of his relations, they met with unuſually kind reception in the popiſh provinces: letters being ſent without their knowledge to Bruſſels, Ghent, Liege, and other conſiderable places, recommending her in a very particular manner, as one that, had ſhe been, as they call it, of the catholick church, her piety and virtue were great enough to entitle her to the character of a ſaint.

After this they were both fixed at the Hague; where ſhe was ſoon known, and grew into the eſteem and friendſhip of perſons of the higheſt rank, till about the time of the revolution, then they returned into England, and went to Spetchley, his country-ſeat.

Here ſhe went on in the happy courſe of life ſhe was at firſt engaged in, increaſing continually in knowledge and good works. She had generally ſome young perſons in her family, whom ſhe well improved, both by her inſtructions and example; ſo that there was quickly a viſible alteration in them.

Her knowledge and virtue made her every day more and more taken notice of in that country. She contracted an intimate friendſhip with the then Lord Biſhop of Worceſter, who has left ſo great a name behind him for his eminent piety and learning, Dr. Stillingfleet: he to his death continued in an high eſteem of her, and has been often heard, upon ſeveral occaſions, to ſay, that he knew not a more

conſiderable

conſiderable woman in England than ſhe was. Nor was ſhe leſs eſteemed by the Dean of that church, the late Lord Biſhop of Durham *, who had always a high value for her. But the ſucceſſor † of Biſhop Stillingfleet in that ſee, having a particular relation to her, treated her always with ſuch a reſpect, and expreſſed his eſteem of her on all occaſions in ſuch terms, that her great humility and modeſty made her aſhamed to receive it. Thus ſhe continued to live with Mr. Berkely till the year of our Lord 1693, when he died, and was buried with his anceſtors at Spetchley.

In her widowhood, as ſhe had more time and leiſure, ſo ſhe applied it wholly to devotion, to reading, to acts of charity, and the offices of friendſhip; particularly, ſhe took upon her the care of her late huſband's proteſtant relations, as if they had been her own; and was indeed a mother to them all, as long as ſhe lived, ſhewed a great concern for them, and kindneſs to them, even at her death. She was alſo very kind and obliging to all the reſt of his family.

She had then a very plentiful income, which ſhe managed with great prudence, as well as with an high degree of charity; and was indeed uneaſy at all other kind of expences, but what went that way.

While ſhe continued at Spetchley, ſhe kept an hoſpitable table, to which the neighbouring clergy were always welcome. She paid true reſpect to thoſe of them that were in low circumſtances, heartily eſteeming them for the ſake of their functions and labours; ſhe frequently made them preſents of the moſt uſeful books, and to ſome ſhe generouſly lent money, without requiring any ſecurity, expecting only to be paid when by the providence of God, they might be put into more eaſy circumſtances.

Mr. Berkely ordering in his will a great ſum of money to be raiſed out of his eſtate, to erect an hoſpital at Worceſter for poor people, ſhe had it much at her heart to ſee that brought to perfection as ſoon as was poſſible; and it pleaſed God to continue her life till ſhe ſaw it was ſettled. Beſides the care of this, ſhe took upon her ſeveral charges in relation to his affairs, more than the law required, in the payment of debts and legacies: and here ſhe continued ſtill one eminent inſtance of charity, to which ſhe had engaged Mr. Berkely in his life time; which kind of charity is now by the bleſſing of God, ſpread almoſt all over England, in ſetting up ſchools for the inſtruction and education of poor

* Dr. William Talbot.
† Dr. William Lloyd.

children, which ſhe afterwards encreaſed to a much greater number.

She had early an inclination to employ her pen in ſeveral ſorts of compoſition, which ſhe was thought by her friends to do to ſo very good purpoſe, that it encouraged her to employ much of her time that way; and while ſhe was a widow, ſhe made the firſt draught of a book (afterwards publiſhed) entitled *A Method of Devotion* *, for her own uſe only, conſiſting of ſuch rules and directions as ſhe reſolved to conduct herſelf by, and which indeed had been all along the meaſure of her practice.

She continued a widow near ſeven years, and then was married to the Right Reverend Gilbert Lord Biſhop of Saliſbury †, where ſhe found a family of children, which ſhe treated not with a falſe indulgence, nor with an unnatural ſeverity; but with that care and true concern for their education, as if they had been her own; and was indeed loved and reſpected by them, as if ſhe had brought them into the world; of which the Biſhop was ſo ſenſible, that he had by his will then made, left them intirely under her care and authority in ſo abſolute a manner, that it has been ſeldom known that ſo much was truſted even to the natural mothers of any children. And the Biſhop judging right, that he brought bleſſing and happineſs enough into his family, by bringing herſelf into it, deſired her to ſecure all her own eſtate and income to herſelf, with a power to make ſuch a will as ſhe pleaſed; to which he bound himſelf to conſent. So ſhe continued the miſtreſs of all that was her own, and allowed for her own entertainment that which did not exceed the rate of a boarding-houſe, that ſo ſhe might the more abound in good works; which the Biſhop readily accepted of, though he was willing and often told her ſo, that nothing at all ſhould be allowed upon that account; for ſhe had in herſelf a treaſure valuable beyond all riches: and indeed the Biſhop was willing that all the world ſhould ſee that he thought ſo.

* The original manuſcript of this performance, was lately in the library of that celebrated antiquary Mr. Ralph Thoreſby of Leeds, who in the catalogue of his MSS. gives the following account of it, *Rules for the Lord's Day, Days of Humiliation and Faſting, publick and private, concerning the Lord's Supper, Chriſtmas Meditations upon Death*, &c. "This is the original, writ by the ingenious "and pious author Mrs. Elizabeth Burnet. In this are alſo a ſoliloquy upon "her ladyſhip's return to her cloſet at Saliſbury, April 9, 1703. A prayer for "my Lord Biſhop her huſband, whoſe acceptable preſent it was."

† She had two children by the biſhop, who died in their infancy. Hiſt. Dict. vol. 3d. page 709.

It will doubtleſs be allowed to be an high degree of charity in any one, to give away a fifth part of their income; but ſhe was very uneaſy at taking a fifth part of it to her own uſe. She ſeldom went beyond it, but was much oftener within it. The number of children taught at her expence in and about Worceſter and Saliſbury were above an hundred.

And now ſhe grew into a more general acquaintance, and entered into friendſhip with ſome perſons of the greateſt quality, which made no other alteration in her, than the increaſing her zeal of doing more good, as her intereſt was enlarged. The being rich in good works was viſibly the greateſt deſign of her whole life; and that which ſhe moſt of all delighted in.

Notwithſtanding the interruptions which a more general acquaintance gave her, ſhe ſpent as much time as ſhe could get to herſelf in writing upon divine and moral ſubjects; and was prevailed with to conſent to the printing of the firſt edition of the afore-mentioned book, which, as well as the ſucceeding, was all entirely her own compoſing, without any aſſiſtance or addition by any perſon whatſoever.

This being very much approved of by many of her friends, ſhe thought ſhe could make it much more uſeful, by adding a great deal to it out of many other papers ſhe had by her; and, ſhe printed a ſecond edition of it at her own expence, that ſhe might diſpoſe of it among thoſe whom ſhe thought moſt likely to be improved by it.

The third edition of this book bears the following title, *A Method of Devotion: or, Rules for holy and devout living, with prayers on ſeveral occaſions, and advices and devotions for the holy Sacrament. Written by Mrs. BURNET, late Wife of the Right Reverend Father in God Gilbert Lord Biſhop of Sarum. To which is added, ſome account of her Life, by T. Goodwyn, Archdeacon of Oxford*, 8vo. *Lond.* 1713 *.

She kept a conſtant journal of her life, and every evening ſpent much time in recollecting her actions and diſcourſe that day; and would call herſelf to a ſtrict account in every particular, that the errors of every day paſt, might be avoided in thoſe that were to follow.

She had no ſkill in the learned languages, but having made the underſtanding of the Scriptures her chief ſtudy, by the help of Engliſh commentators, and the aſſiſtance of

* The memoirs of this lady are all (except the notes from Mr. Thoreſby, and the Hiſtorical Dictionary,) extracted from the account of her life prefixed to her devotions.

thoſe of the clergy, with whom ſhe moſt frequently converſed, and did often diſcourſe about texts of ſcripture that were obſcure to her, ſhe attained to a great degree of knowledge in them. Though ſhe read them much, yet ſhe ſeldom employed her time in the more intricate ſubjects, which are out of the common way, and have no general uſe; but ſpent it in thoſe of the greateſt weight, in which ſhe attained to a very high knowledge. Though her mind was naturally inquiſitive, her apprehenſion quick, and her judgment ſolid; yet ſhe confined her enquiries to a few things: therefore when ſhe had made ſome progreſs both in geometry and philoſophy, ſhe laid theſe ſtudies aſide, though ſhe had both a genius and a reliſh for them. She conſidered the *one Thing neceſſary*, and applied herſelf wholly to that which related to it; and even in that, ſhe valued knowledge only as it purified the mind. Her chief care was to govern her paſſions, and to ſubdue all her affections to created objects, and to elevate her ſoul into an entire reſignation and conformity to the holy will of God.

She knew exactly how to diſtinguiſh between the means and end of religion, and the neceſſity of joining them both together in her practice, ſo as that ſhe came up to the ſtricteſt rules of piety in her devotions, both in private and publick, eſpecially in her frequently receiving the ſacrament of the Lord's Supper; and as ſhe was heartily affected to the conſtitution of the church of England, and zealous for the trueſt intereſt of it; ſo ſhe was fully perſwaded, that the beſt evidence and teſtimony ſhe could give of this, was in a ſtrict government of her paſſions, in a conſtant care and watchfulneſs over her whole conduct, and in abounding in all kinds of good works.

When ſhe converſed with divines and ſcholars, who were well known to her, ſhe would take a great deal of pleaſure in talking of ſubjects ſuitable to their profeſſions, and would ſometimes engage in diſputes, which ſhe managed in ſuch an agreeable way, as if ſhe had equally ſtudied the ſame ſubjects with them. But in company, where any diſcourſe of this kind might be thought unſuitable, ſhe made no appearance of knowledge above the common rank.

Her thoughts of religon were generous and noble, not confined to narrow limits, or low meaſures, ſhe looked on thoſe as the beſt repreſentations of it that made it appear beautiful and lovely, and begot an internal purity of heart, with an exalted zeal and life in the affections, and that gave an internal ſenſation of divine matters; yet ſhe guarded ſtrictly againſt Enthuſiaſm, and would not affect to be wiſe

above

above what is written in the ſcriptures. In the laſt years of her life ſhe delighted moſt in books that treated moſt of the inward life of religion, of the ſeparation of the ſoul from all creatures, and of an intire reſignation of every thing to the will of God. But above all, ſhe was moſt conſtant in reading the ſcriptures daily, and uſed to ſay, that as to the practical parts of them, the reading of them with a ſpirit of humility and ſimplicity of heart, together with earneſt prayer, and an ardent deſire to underſtand the will of her heavenly father, was the beſt means to know of any doctrine whether it was of God or not; ſo that ſhe read the bible rather as a mean to raiſe her ſoul to great views of God, and to a noble ſenſe of ſolid virtue, than out of curioſity, to increaſe her knowledge, or to adorn her expreſſions; and indeed ſhe ſpoke ſometimes of thoſe matters in ſtrains that looked like raptures, and charmed as well as they animated thoſe who heard them.

In her general way of diſcourſe, ſhe ſuited herſelf to the company ſhe was in, as far as was conſiſtent with the rules of decency and charity, and that with a ſpirit and lively chearfulneſs, that rendered her extreamly acceptable to all people.

If any perſons were ſpoken againſt in company where ſhe was, ſhe would, if there was room for it, take pains to vindicate or excuſe them, or elſe turn off the diſcourſe to ſome other ſubject.

As ſhe was generally chearful in company, ſo ſhe ſet a moſt ſtrict watch over her lips, without ſeeming to do ſo. She gave the greateſt encouragement to an innocent freedom in converſation, that ever any one of her ſtrict piety was obſerved to do. For indeed, though ſhe was ſevere upon herſelf in the opinion ſhe had of her own conduct in many auſterities, ſuch as faſting and watching, which might probably very much contribute to the weakening her conſtitution; yet ſhe carefully avoided all appearance of ſeverity towards others, and all oſtentation of piety: nor was ſhe apt to cenſure others that did not come up to the ſtrictneſs ſhe obliged herſelf to.

Her deſign indeed, was to render a ſtrictneſs in religion as agreeable to all companies as was poſſible; and to ſhew that it did not take off from that eaſineſs and freedom which is the life of converſation; and few ever ſucceeded better in recommending it thus to the world, than ſhe did.

Her humility appeared in her whole converſation in a becoming modeſty towards her ſuperiors, in an obliging civility to her equals, and moſt eminently in a kind condeſcen-

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tion to thoſe that were below her. Nobody deſpiſed more the pomps of this life than ſhe did; but yet ſhe conformed to that decency of apparel and way of living, that was ſuitable to the rank ſhe had in the world, though in the plaineſt manner, yet not affecting ſingularity in any thing.

Her conſtitution was always very tender; but in the year 1707, it declined ſo faſt, that ſhe was adviſed to go to the ſpaw for the recovery of her health; by this means ſhe retrieved it a little while: but on January the 27th, 1708, ſhe fell ſick of a pleuritick fever, which proved fatal; for, her lungs being weak, in a few days ſhe ſunk under it; but ſhewed all along a full reſignation of mind to the will of God, and a patient enduring the pains ſhe felt. She expreſſed all that inward joy and ſatisfaction of mind which a life ſo well ſpent as her's was, gave her juſt ground to have; and after her voice quite failed her, ſhe, as things were ſpoken in her hearing, ſhewed, by the lifting up of her hands, and other ſigns, in what an happy calm ſhe then poſſeſſed her ſoul, how eaſy and comfortable her paſſage was, and how earneſtly ſhe recommended the practice of true religion to all about her: and thus departing this world, full of good works, ſhe entered into the joy of her Lord, there to receive an ample reward for them; February 3d, 1708 9: and was buried at Spetchly by her former huſband, according to a promiſe ſhe had made him, as appears by this clauſe in her will: "I will that my body be buried in the pariſh church "of Spetchley, in the county of Worceſter, in a vault "made by me for my former huſband, Robert Berkley, Eſq; "and my ſelf. I order this to fulfil a promiſe I made to "him; not out of any want of reſpect or kindneſs to my "preſent huſband, who has, by his great kindneſs and confidence, deſerved from me all the gratitude and acknowledgments of love and reſpects I can teſtifie."

LADY CHUDLEIGH.

MARY LADY CHUDLEIGH was born in the month of Auguſt, ann. 1656, and was the daughter of Richard Lee of Winſlade, in the county of Devon, Eſq. She had an education, in which literature ſeems not to have been conſidered as a thing principally to be regarded; being taught no other language than her native tongue. But her own

own love of books, her great induſtry in the reading of them, and her great capacity to improve herſelf by them, enabled her to make a very conſiderable figure among the literati of her time.

She was married to Sir George Chudleigh of Aſhton in the county of Devon, Bart. by whom ſhe had iſſue Eliza Maria, who died in the bloom of life, much lamented by her mother, who poured out her grief upon that occaſion in a poem intitled, *A dialogue between Lucinda and Mariſſa*; and George, who ſucceeded to the title and eſtate, Thomas and others.

She was a lady of great virtue, as well as great underſtanding; and ſhe made the latter of theſe ſubſervient to the promotion of the former; which were greatly improved by ſtudy. And though ſhe was not only well verſed in poetry and hiſtory, but much delighted with them, yet ſhe dedicated much of her time to the ſtudy of philoſophy and divinity, as appears from her excellent *Eſſays*, which diſcover an uncommon degree of piety and knowledge; and a noble contempt of thoſe vanities which the generality of her rank ſo eagerly purſue.

The works which ſhe has wrote and publiſhed are,

1. *The Ladies Defence: or, the Bride-Woman's Counſel'or anſwered: A Poem. In a Dialogue between Sir John Brute, Sir William Loveall, Meliſſa and a Parſon.* This piece has been ſeveral times printed.

The writing of it was occaſioned by an angry ſermon preached againſt the fair ſex; of which her ladyſhip gives the following account. * "Mr. Lintott (ſays ſhe) ſome "time ſince, intending to reprint my *Poems*, deſired me to "permit him to add to them a *Dialogue* I had in the year "1700, written on a *Sermon* preached by Mr. Sprint, a "nonconformiſt, at Sherbourn in Dorſetſhire; I refuſing "for ſeveral reaſons, to grant his requeſt, he, without my "knowledge, bought the copy of the bookſeller who for-"merly printed it; and, without my conſent, or once ac-"quainting me with his reſolution, added it to the ſecond "edition of my *Poems*: and that which makes the injury "the greater, is, his having omitted the *Epiſtle Dedicatory* "and the *Preface*; by which means, he has left the reader "wholly in the dark, and expoſed me to cenſure. When "it was firſt printed I had reaſon to complain, but not ſo

* In the preface to her Eſſays.

"much

" much as now; then the *Dédication* was left intire, as I " had written it; but the *Preface* ſo mangled, altered, and " conſiderably ſhortened, that I hardly knew it to be my " own: but it being then publiſhed without a name, I was " the leſs concerned: but ſince notwithſtanding the great " care I took to conceal it, 'tis known to be mine, I think " myſelf obliged in my own defence to take ſome notice " of it." The omiſſion of this *Preface*, which contained an anſwer to part of the *Sermon*, and gave her reaſons for writing the *Poem*, had occaſioned ſome people to make ill-natured reflections on it. This put her ladyſhip upon juſtifying herſelf (in the preface to her *Eſſays*) and aſſuring her readers, "there are no reflections in it levelled at any parti-" cular perſons beſides the author of the *Sermon*; him (ſays " ſhe) I only blame for his being too angry, for his not " telling us our duty in a ſofter, more engaging way: ad-" dreſs and good manners render reproofs a kindneſs; but " where they are wanting, admonitions are always taken " ill: as truths of this ſort ought never to be concealed " from us, ſo they ought never to be told us with an inde-" cent warmth; a reſpectful tenderneſs would be more be-" coming a meſſenger of peace, the diſciple of an humble, " patient, meek, commiſerating Saviour." She wrote alſo, *The Song of the three Children Paraphraſed*: and many other poems upon various ſubjects, which are printed toge-ther, with the following title. *POEMS on ſeveral Occaſions, By the Lady CHUDLEIGH. The third Edition corrected, London*, 1722, 12mo. Likewiſe,

ESSAYS upon ſeveral Subjects, in Proſe and Verſe. Written by the Lady CHUDLEIGH, London, 1710, 8vo.

Theſe eſſays are upon *Knowledge*, *Pride*, *Humility*, *Life*, *Death*, *Fear*, *Grief*, *Riches*, *Self-love*, *Juſtice*, *Anger*, *Calumny*, *Friendſhip*, *Love*, *Avarice*, *Solitude*. This performance is much admired; and very juſtly; for it may be obſerved, that there is not any appearance of falſe wit, or affected expreſſions, the common blemiſhes of this ſort of writing. They appear to be, not the excurſions of a lively imagination, which can often expatiate on the paſſions and actions of men, with ſmall experience of either; ſo much as the deliberate reſults of a long exerciſe in the world, improved with reading, regulated with judgment; ſoftened by good breeding, and heightened with ſprightly thoughts and elevated piety. Her ſtile often runs of itſelf into a kind of poetic meaſure. Her ſoul was harmonious, no wonder her expreſſions are the ſame. This treatiſe is dedicated To her Royal Highneſs the Princeſs Sophia, Electreſs and Dutcheſs Dowager

Dowager of Brunſwick. On which occaſion that excellent Princeſs, then in her 80th year, honoured her with the following epiſtle.

Madame Chudleigh, A Hanover le 25 de Juin 1710.

Vous M' avez fait une tres grand Plaiſir, de me faire connoitre par vôtre agreable Livre, qu'il y a une Perſonne comme vous en Angletere, et qui a tant de Culture, qu'elle peut d'une ſi belle Maniere faire part de ſes bon ſentiments a tout la Terre. Pour Moy je ne pretens meriter les Louanges que vous me donnez, que par le cas que je faits de votre Merite, et de vos bon ſentiments, qui me porteront toujours a vous eſtimer parfaitement, et a eſtre tout a fait.

Voutre affectionee Amie

A Madame Chudleigh a vous rendre ſervice,

a Londre. SOPHIE ELECTRIE.

Lady Chudleigh, Hanover, June 25th, 1710.

You have done me a very great pleaſure in letting me know by your agreeable book that there is ſuch a one as you in England, and who has ſo well improved herſelf, that ſhe can in ſo fine a manner communicate her good ſentiments to all the world. As for me, I do not pretend to deſerve the commendations you give me, but by the eſteem which I have of your merit, and of your good ſenſe; which will induce me always perfectly to eſteem you, and to be intirely

Your affectionate friend

To Lady Chudleigh to ſerve you

in London. SOPHIA ELECTRICE.

At the end of the ſecond volume of the Duke of Wharton's *Poems*, are five letters from Lady Chudleigh, to the Reverend Mr. Norris of Bemerton, and Corinna, i. e. Mrs. Elizabeth Thomas.

She wrote ſeveral other things, which though not printed, are carefully preſerved in the family, *viz.* Two *Tragedies*. Two *Opera's*. *A Maſque*. Some of Lucian's *Dialogues*, done into verſe. *Satyrical Reflections on Sugualio*, in imitation

tion of one of Lucian's *Dialogues*, with ſeveral ſmall poems on various occaſions.

She had long laboured under the pains of a rheumatiſm, which had confined her to her chamber a conſiderable time befor her death, which happened at Aſhton in Devonſhire, December the 15th, 1710, in the 55th year of her age: and lies buried there without either monument or inſcription.

HONOURABLE Mrs. DUDLEYA NORTH.

THE Honourable Mrs. DUDLEYA NORTH was the younger of two daughters of the Right Honourable Charles Lord North, of Kirtling and Baron Grey of Rolleſton, by Catherine the daughter of the Right Honourable William Lord Grey of Wark. She was born at Lord North and Grey's houſe in Leiceſter fields, in July 1675. This Lord North had two ſons who were inſtructed in all neceſſary ſchool learning by a private tutor in the houſe, before they were ſent to the Univerſity of Cambridge, wherein at a proper age they were both admitted Noblemen of Magdalen College. In the courſe of their education at home, this lady, having a natural inclination to learning, whilſt ſhe was a girl, was deſirous to learn Latin and Greek of the ſame perſon along with her brothers. Upon this foundation, as ſhe advanced in years, ſhe purſued her ſtudies ſo aſſiduouſly, and with ſuch good ſucceſs, that ſhe quickly rendered thoſe two languages familiar to her. But not content with that, ſhe extended her views a great deal farther; and, after becoming intimately acquainted with the original language of the Old Teſtament; ſhe gained by a long and ſevere courſe of ſtudy, a competent ſhare of knowledge in the whole circle of Oriental learning. An evident proof of this, is that choice collection of books, ſhe died poſſeſſed of in that branch of literature; which after her death, were, by her only ſurviving brother, the then Lord North and Grey, given to the Parochial library at Rougham in Norfolk, founded by the Honourable Roger North, Eſq, for the uſe of the miniſter of that pariſh, and under certain regulations and reſtrictions; of the neighbouring clergy alſo, for ever. Amongſt theſe there is in particular, one very neat

neat pocket Hebrew Bible in 12mo. without points, with ſilver claſps to it, and bound in blue Turky leather, in a caſe of the ſame materials, which ſhe conſtantly carried to church with her. But this inceſſant as well as intenſe application to ſtudy, at length brought her into a conſumptive diſorder, which put a period to her valuable life; and ſhe was tranſlated from this, to a better, on the 25th of April, 1712; at her ſiſter's houſe the Lady North and Grey, in Bond-ſtreet, London: her brother the Lord North and Grey being at that time in Flanders. On the ſecond of May following, her corps was carried down to Kirtling, or Catlidge, in Cambridgſhire, the ancient ſeat of the family, and, with all decent ceremony, ſuitable to her quality, interred amongſt her anceſtors in that church by her uncle the ſaid Honourable Roger North, Eſq; whom ſhe had made the ſole executor of her laſt will and teſtament.

In the firſt leaf of all the books that had been hers, when they were depoſited in that library, this inſcription was inſerted.

E. Libris nobilis & eruditæ Virginis Dominæ Dudleyæ North, Filiæ ætate minoris prænobilis Caroli Domini North & Grey Baronis de Kirtling & Rolleſton defuncti. Beneficio prænobilis Wilhelmi Domini North & Grey, ejus Filii natu maximi & hæredis; E. Concilio ſecretiori, & inter Locum tenentes Generalis Exercituum dominæ Annæ Dei Gratia Mag. Brit. Fran. & Hibern. Reginæ, Fidei Defenſoris, &c.

ELIZABETH BLAND.

THIS gentlewoman was remarkable both for her knowledge of the Hebrew language, and for a peculiar ſkilfulneſs in the writing of it.

She was born about the time of the reſtoration of King Charles the ſecond, and was the daughter and heir of Mr. Robert Fiſher of Long-acre, in the pariſh of St. Martin in the Fields, in the county of Middleſex.

April 26, 1681, ſhe was married to Mr. Nathaniel Bland, (then a linnen-draper in London; afterwards Lord of the Manor of Beeſton, in the pariſh of Leeds, in the county of York, his paternal inheritance; where they reſided many years) by whom ſhe had ſix children, who all died in their infancy excepting one ſon named Joſeph, and a daughter called Martha, who was married to Mr. George More of Beeſton

Beeſton aforeſaid. She was inſtructed in the Hebrew language by the Lord Van Helmont, which ſhe underſtood to ſuch a degree of perfection, that ſhe taught it to her ſon and daughter.

Among the curioſities of the Royal ſociety, is preſerved of her writing, a Phylactery in Hebrew, of which Dr. Grew has given us the following account *. "It is only a ſingle "ſcroll of parchment, three quarters of an inch broad, and "15 inches long; with four ſentences of the law, (viz. "Exod. 13. from 7 to 11, and from 13 to 17, Deut. 6, "from 3 to 10, and 11, from 13 to 19,) moſt curiouſly "written upon it in Hebrew. Serarius from the Rabbies, "ſaith, that they were written ſeverally upon ſo many ſcrolls. "And that the Jews do to this day wear them over their "foreheads in that manner. So that they are of ſeveral "ſorts or modes, whereof this is one." This was wrote at the requeſt of Mr. Thoreſby †; and was given by her to that repoſitory.

By the two pedigrees of the family, printed in Mr. Thoreſby's *Ducatus Leodienſis*, pages 209, and 587, it ſeems that ſhe was living in 1712.

This is all the account I have been able to procure, either of her, or her writings; which probably were conſiderable, as her attainments in this one branch of learning were ſo complete.

HONOURABLE Mrs. MONK.

THIS lady was the daughter of the Right Honourable Lord Moleſworth, a nobleman of Ireland; and wife of George Monk, Eſq. She, purely by the force of her own natural genius acquired a perfect knowledge of the Latin, Italian and Spaniſh tongues: and by a conſtant reading of the fineſt authors in thoſe languages, became ſo great a miſtreſs of the art of poetry, that ſhe wrote many poems for

* See his account of the rarities preſerved at Greſham college, Fol. Lond. 1681. The doctor obſerves "The original uſe of them to be for memento's: "grounded on that command, Deut. 6. 8." *And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.* "But they afterwards ſerved more for oſtentation; and at laſt for ſpells or amulets. From "whence alſo the uſe of charms amongſt chriſtians was firſt learned; and thoſe "who gave them called Phylacterii. Prohibited by the council in Trullo."

† Vid. *Ducatus Leodienſis*, page 499.

her

her own diverſion, yet with ſuch accuracy that they were deemed worthy of publication; and ſoon after her death were printed and publiſhed with the following title, *Marinda. Poems and Tranſlations upon ſeveral Occaſions*, 8vo. *Lond.* 1716. It is addreſſed to her Royal Highneſs Carolina Princeſs of Wales, by a long dedication dated March 26, 1716, wrote by her father Lord Moleſworth, who ſpeaks of the poems and of the author in the following manner. "Moſt of "them (ſays he) are the product of the leiſure hours of a "young gentlewoman lately dead, who in a remote coun- "try retirement, without any aſſiſtance but that of a good "library, and without omitting the daily care due to a "large family, not only perfectly acquired the ſeveral lan- "guages here made uſe of, but the good morals and prin- "ciples contained in thoſe books, ſo as to put them in "practice, as well during her life and languiſhing ſickneſs "as at the hour of her death; in ſhort, ſhe died not only like "a *Chriſtian* but a *Roman* Lady, and ſo became at once "the object of the *Grief* and *Comfort* of her relations. As "much as I am obliged to be ſparing in commending what "belongs to me, I cannot forbear thinking ſome of theſe "circumſtances uncommon enough to be taken notice of: "I loved her more *becauſe ſhe deſerved it*, than *becauſe ſhe was* "*mine*, and I cannot do greater honour to her memory, "than by conſecrating her labours, or rather her diverſion "to your Royal Highneſs, as we found moſt of them in "her ſcritore after her death, written with her own hand; "little expecting, and as little deſiring the publick ſhould "have any opportunity either of applauding or condemning "them."

Mr. Jacob tells us * that thoſe poems and tranſlations ſhew the true ſpirit and numbers of poetry, a delicacy of turns, and juſtneſs of thought and expreſſion. As this book is not very common; a ſhort account of it may not be unacceptable to the reader. The moſt valuable poems in this collection are,

1. *Runway Love.* A tranſlation from Taſſo. In this piece Venus having loſt Cupid, offers this reward for his apprehenſion.

And he that finds the boy ſhall have
The ſweeteſt kiſs I ever gave:
But he that brings him to my arms,
Shall maſter be of all my charms.

* In his lives of the poets, Vol. II. page 107.

2. *An*

2. *An Eclogue in return to a Tale ſent by a Friend.* This Mr. Jacob ſays, is an excellent piece.
3. *Maſque of the Virtues againſt Love.* From Guarini.
4. *Human Frailty.*
5. *On Providence.*
6. *The timerous Lover.* From Guarini.
7. *A Tranſlation of part of the 5th Scene of the Second Act of Paſtor-Fido.*
8. *A Paſtoral Dialogue.* From the Spaniſh.
9. *On a Lady's Statue in Marble.*
10. *Sonetto.* From Guarini.
11. *Canzone.* From Petrarch.
12. *An Epiſtle to Marinda.* This poem begins thus,

A juſt applauſe, and an immortal name
Is the true object of the poet's aim;
In queſt of this they boldly quit the Shore,
And dangerous ſeas and unknown lands explore.
In the whole plan their intereſt has no ſhare,
The goods of fortune are beneath their care;
They on the ſmoke of publick incenſe live,
Look down on wealth, and think it mean to thrive.

13. *To Marinda.* A Puerperium.
14. *Canzone of Monſignior Della Caſa.*
15. *A Dialogue between Lucinda and Strephon, on a Butterfly that revived before the Fire, and afterwards flew into it and was burnt.*
16. *An Ode on the late Queen's Birth-day.*
17. *On ſight of the preſent Empereſs of Germany.*
18. *Madrigals in imitation of the Italian.*
19. *A Tranſlation from Taſſo.* Gieruſalemme Liberata.
20. *Upon Orpheus and Euridice.* From the Spaniſh.
21. *Mocoli. A Poem, Addreſſed to Colonel Richard Moleſworth, at the Camp at Pratz del Rey, in Catalonia.* An. 1711.

The following epitaph on a lady of pleaſure, was written by her.

O'er this marble drop a tear,
Here lies fair Roſalinde,
All mankind was pleas'd with her,
And ſhe with all mankind.

And likewiſe this epigram upon a lady of the ſame character.

Cloe

T Cloe her goſſips entertains
With ſtories of her child-bed pains,
And fiercely againſt Hymen rails;
But Hymen's not ſo much to blame:
She knows, unleſs her mem'ry fails,
Ere ſhe was wed, 'twas much the ſame.

The following verſes were wrote by her (as I am informed) on her death-bed at Bath, to her huſband in London.

Thou, who doſt all my worldly thoughts employ,
Thou pleaſing ſource of all my earthly joy:
Thou tend'reſt huſband, and thou beſt of friends,
To thee this firſt this laſt adieu I ſend.
At length the conqu'ror death aſſerts his right,
And will for ever vail me from thy ſight.
He woos me to him with a chearful grace;
And not one terror clouds his meagre face.
He promiſes a laſting reſt from pain;
And ſhews that all life's fleeting joys are vain.
Th' eternal Scenes of Heaven he ſets in view,
And tells me that no other joys are true.
But love, fond love, would yet reſiſt his power;
Would fain awhile defer the parting hour:
He brings thy mourning image to my eyes,
And would obſtruct my journey to the ſkies.
But ſay, thou deareſt, thou unwearied friend;
Say, ſhouldſt thou grieve to ſee my ſorrows end?
Thou know'ſt a painful pilgrimage I've paſt;
And ſhould'ſt thou grieve that reſt is come at laſt?
Rather rejoice to ſee me ſhake off life,
And die as I have liv'd, thy faithful wife.

She died about the year 1715.

ELIZABETH BURY.

ELIZABETH BURY was born (about) the beginning of March, 1644, at Clare in the county of Suffolk, and was baptized the twelfth of the ſame month. Her father was Captain Adams Lawrence of Lynton in Cambridgeſhire, a perſon of great integrity. Her mother was Mrs.

Elizabeth Cutts, daughter of Henry Cutts, Eſq; of Clare aforeſaid.

As ſhe had ſuch talents, and ſuch a temper, in the uſe of them, as made her converſation greatly valued by all her acquaintance; ſo ſhe was never ſhy of affording them that pleaſure; being never reſerved, but when ſhe thought her company diſagreeable, or ſhe could profit herſelf more by her own thoughts, than by the diſcourſe of others.

She has been often taken notice of as a perſon of uncommon parts, ready thought, quick apprehenſion, and proper expreſſion: ſhe was always very inquiſitive into the nature and reaſon of things, and thought herſelf greatly obliged to any that would give her inſtruction.

In common converſation, upon the flirts and banters of others, ſhe had often ſuch ſharp turns, and ready replies, that were very ſurprizing; and yet mollified, with ſuch art, and air, and ingenuity, that they could very ſeldom be reſented by any.

In writing of letters, ſhe had a great aptneſs and felicity of expreſſion; and was always thought ſo cloſe and pertinent and full to the purpoſe; and withal ſo ſerious, and ſpiritual, that her correſpondence was greatly valued, by ſome of the brighteſt minds, even in very diſtant countries.

Her genius, led her to the ſtudy of almoſt every thing, having ſuch a natural capacity accompanied with a very faithful and retentive memory; and taking ſuch a continual pleaſure in reading and converſation, ſhe ſoon became miſtreſs (in ſome meaſure) of any thing ſhe aimed at.

She often diverted herſelf with philology, philoſophy, hiſtory, ancient and modern; ſometimes with muſick, vocal and inſtrumental; ſometimes with heraldry, globes and mathematicks; ſometimes with learning the French tongue, (chiefly for converſation with French Refugees, to whom ſhe was an uncommon benefactreſs) but eſpecially in perfecting herſelf in Hebrew; which by long application and practice, ſhe had rendered ſo familiar and eaſy to her, as frequently to quote the original in common converſation, when the true meaning of ſome particular texts of ſcripture depended on it. She made very critical remarks upon the idioms and peculiarities of that language, which after her deceaſe were found amongſt her papers.

Another ſtudy ſhe took much pleaſure in was anatomy and medicine, being led and prompted to it by her own ill health, and partly from a deſire of being uſeful amongſt her neighbours: in this ſhe improved ſo much, that many of the greateſt maſters of the faculty have been often ſtartled,

by

by her ſtating the moſt nice and difficult caſes, in ſuch proper terms, as could have been expected only from men of their own profeſſion; for ſhe had a ſurprizing knowledge as they have often owned of the human body, and of the *Materia Medica*.

But however ſhe diverted herſelf with theſe, yet her conſtant favourite and darling ſtudy was divinity; eſpecially the holy ſcriptures, having from her very childhood taken GOD's Teſtimonies for the *Men* of her *Counſel*. And next to the holy ſcriptures, there was not any one book ſhe ſo much valued as Mr. Henry's *Annotations*. To this and ſome books in practical divinity, ſhe devoted moſt of her ſecret and leiſure hours.

But notwithſtanding all her knowledge, and unuſual attainments, in ſo many profeſſions, faculties, kinds of literature, and moſt important truths of religion, ſhe would always confeſs and bewail her own ignorance, and that ſhe knew little in compariſon of what others did, or what ſhe ought to have known, in any of theſe matters.

She would often regret, that ſo many learned men ſhould be ſo uncharitable to her ſex, as to ſpeak ſo little in their mother tongue, and be ſo loath to aſſiſt their feebler faculties. When they were in any wiſe diſpoſed to an accurate ſearch into things curious or profitable, as well as others; eſpecially (as ſhe often argued), ſince they would all ſo readily own, that ſouls were not diſtinguiſhed by ſexes. And therefore ſhe thought it would have been an honourable pity in them to have offered ſomething in condeſcention to their capacities. And as to herſelf, ſhe would always ſpeak with the greateſt thankfulneſs, of her ſingular obligations to her father Bradſhaw, Dr. Fulwood, and ſome others, for the ready and kind aſſiſtance they gave her, in all her applications to them, in order to the little light and knowledge ſhe had attained in ſuch things.

She was very charitable to the poor, ſparing no pains, nor grudging any charges (in her widow-ſtate) to carry on her deſigns for the relief of miſerable families, exiled for religion; for erecting of charity-ſchools, to educate the poor; for the maintenance of miniſters and candidates; and for a ſtock of bibles and practical books, to be diſtributed as ſhe ſhould ſee occaſion. So many long and expenſive journies ſhe had taken in promoting theſe charitable deſigns amongſt her acquaintance, that ſhe had ſometimes this pleaſant remark upon herſelf, "I have acted the part of a beggar ſo "long, that I am now almoſt really one my ſelf." She very much approved of every one's devoting a certain part of their

eſtates to pious and charitable uſes; for then, ſays ſhe, "they will not grudge to give out of a bag that is no longer "their own." And as to ſuch as had no children, ſhe thought it was reaſonable they ſhould appropriate a fourth part of their neat profit (as well as ſhe) to ſuch neceſſary purpoſes.

She was very exemplary in her devotions, and would often ſay, "She would not be hired out of her cloſet for a thouſand "worlds." She never enjoyed ſuch hours of pleaſure, and ſuch free and intimate communion with GOD, as ſhe had there; and wondered how any could by an omiſſion of duty, deprive themſelves of one of the greateſt privileges allowed to men: frequently affirming, that, "ſhe would "not loſe her morning hours with GOD, though ſhe were "ſure to gain the whole world by it:" ſhe grudged that the pooreſt labourer ſhould be ever found at his work before her. And even from her youth, agreed it with her ſervant, under great penalties upon herſelf, that ſhe would riſe every morning at four of the clock for her cloſet. Which was her practice from the eleventh year of her age; and at five (if ſickneſs or pain did not prevent her,) for betwixt twenty and thirty of the laſt years of her life.

She carefully endeavoured to improve the day in company and converſation with her friends, was always well furniſhed with matter of uſeful diſcourſe, and could make very happy tranſitions from worldly to ſerious talk: but yet would often complain of the loſs of much precious time in giving and receiving viſits; and ſay, ſhe could not be ſatisfied with ſuch a life, wherein ſhe could neither do nor receive good, but muſt keep to her cloſet and her book. She often remarked it in her accounts, "entertained very kindly at ſuch "and ſuch houſes, but no good done to herſelf or others." And ſometimes when ſhe returned from unprofitable company, would complain, "That though ſhe had ſtruck fire "ſo often, yet it always fell upon wet tinder."

Her firſt marriage was to Griffith Lloyd, Eſq; of Hemmingford Grey, in Huntingdonſhire, on the 1ſt of February, 1667, in the twenty-third year of her age. He was a gentleman of good reputation and eſtate, of great uſefulneſs in his country, whilſt in commiſſion of the peace; and afterwards as a reconciler of differences, and common patron of the oppreſſed: He was one of a very active and generous ſpirit, a perſon of great piety, ſingular temper, and ſteady faithfulneſs to his friends. They lived together about fifteen years (to April 13th, 1682) with ſuch a mutual love and

and pleaſure, as to be particularly taken notice of by all their neighbours.

Her ſecond marriage was to Mr. Samuel Bury (a diſſenting miniſter) on May 29th, 1697. With this gentleman ſhe lived very happily until the 11th of May, 1720, at which time being at Briſtol, and having arrived at the ſeventy-ſeventh year of her age, after a ſhort illneſs of a few days, ſhe joyfully ſurrendered up her pious ſoul to GOD that gave it; and left this world at laſt without either ſigh or groan, and with the pleaſanteſt ſmile that ever was obſerved in her countenance before. Dr. Watts alludes to this in the following elegant manner, in his elegy on her death *.

But ne'er ſhall words or lines or colours paint
Th' immortal paſſions of th' expiring ſaint.
With *beams of joy* (angelick airs) ariſe
O'er her pale cheeks, and ſparkle thro' her eyes,
In that dark hour! how all ſerene ſhe lay,
Beneath the openings of celeſtial day!
Her ſoul retires from ſenſe, refines from ſin,
While the deſcending glory wrought within;
Then in a ſacred calm reſign'd her breath,
And as her eye-lids cloſ'd, ſhe ſmil'd in death.

She left behind her a large Diary, which has been abridged and publiſhed † by her beloved and mournful conſort, Mr. Bury: From his account of her I acknowledge myſelf to have taken this, which is now offered to the publick. In which, if I have omitted many things that are material, I muſt beg the ſame excuſe for myſelf which he has made in his preface to that work, viz. that he found it abſolutely neceſſary to omit many things truly valuable, or elſe the work muſt have ſwelled to an improper ſize.

Amongſt her miſcellaneous papers were the following diſcourſes, *Meditations on the Divinity of the Holy Scriptures. The ſeveral Parts of the Creation. The Extent, Efficacy and Myſtery of Providence. A Believer's Union with Chriſt. His Communing with his own Heart. His walking with Good. His regulating his Thoughts, Affections, Speech and Actions.* The whole *Duty* and *Happineſs of Man. The grand Treaſure of all Scripture Promiſes. The unreaſonableneſs of Fretting againſt GOD. The Manſion of the Soul of Man. The Reſurrection of the Body.* Together with her *Critical Obſervations in Anatomy, Medicine, Mathematicks, Muſick, Philoſophy, and Rhetorick.*

* Printed at the end of Mrs. Bury's Diary.
† Oct. Briſtol, 1721.

I will conclude the character of this learned and virtuous gentlewoman with part of Dr. Watts's elegy on her much lamented death; as being a beautiful ſummary of her excellencies; where hinting at her *Diary* he thus proceeds.

——————————Behold her here;
How juſt the form how ſoft the lines appear!
The features of her ſoul without diſguiſe,
Drawn by her own bleſs'd pen, a ſweet ſurprize
To mourning friends. The partner of her cares
Seiz'd the fair piece, and waſh'd it o'er with tears,
Dreſs'd it in flowers then hung it on her urn;
A pattern for the ſex in ages yet unborn.

Daughters of *Eve*, come, trace theſe heavenly lines,
Feel with what power the bright example ſhines;
She was what you ſhould be. Young virgins, come
Drop a kind tear, and dreſs you at her tomb:
Gay ſilks and diamonds are a vulgar road;
Her radiant virtues ſhould create the mode.
Matrons attend her hearſe with thoughts refin'd,
Gaze and tranſcribe the beauties of her mind,
And let her live in you. The meek, the great;
The chaſte and free; the chearful and ſedate;
Swift to forgiveneſs, but to anger ſlow;
And rich in learning, yet averſe to ſhow;
With charity and zeal that rarely join,
And all the human graces and divine,
Reign'd in her breaſt; and held a pleaſing ſtrife
Thro' every ſhifting ſcene of various life,
The maid, the bride, the widow, and the wife.

Nor need a manly ſpirit bluſh to gain
Exalted thoughts from her ſuperior vein.
Attend her hints, ye ſages of the ſchools,
And by her nobler practice frame your rules.
Let her inform you to addreſs the ear
With conquering ſuaſion, or reproof ſevere,
And ſtill without offence. Thrice happy ſoul,
That could our paſſions and her own controul!
Could weild and govern that unruly train,
Senſe, fancy, pleaſure, fear, grief, hope and pain,
And live ſublimely good! behold her move
Thro' earth's rude ſcenes, yet point her thoughts above:

Seraphs

Seraphs on earth pant for their native ſkies,
And nature feels it painful not to riſe.

Ye venerable tribes of holy men,
Read the devotions of her heart and pen,
And learn to pray and die. *Buriſſa* knew
To make life happy and reſign it too.
The ſoul that oft had walk'd th' etherial road,
Pleas'd with the ſummons, took her farewel flight to God.

ANNE, COUNTESS OF WINCHELSEA.

ANNE, Counteſs of Winchelſea, a lady of an excellent Genius, eſpecially in poetry, was daughter of Sir William Kingſmill, of Sidmonton, in the County of Southampton, Knight. She was maid of honour to the Dutcheſs of York, ſecond wife to King James the Second; and was afterwards married to Heneage, ſecond ſon of Heneage Earl of Winchelſea, by lady Mary, ſecond daughter of William Seamour, Duke of Somerſet; which Heneage was, in his Father's life-time, Gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, ſucceeded him in the title of Earl of Winchelſea. One of the moſt conſiderable of the Counteſs of Winchelſea's poems was that upon the *Spleen*, printed in *A new Miſcellany of Original Poems on ſeveral Occaſions*, publiſh'd by Mr. Charles Gildon, at London 1701, in 8vo. That poem occaſioned another of Mr. Nicholas Rowe's, intitled, *An Epiſtle to Flaviq on the ſight of two Pindaric Odes on the Spleen and Vanity, written by a Lady to her Friend.* A collection of her poems was printed at London 1713, in 8vo. containing likewiſe a Tragedy never acted, intitled *Ariſtomenes*. A great number of her poems ſtill continue unpubliſhed in the hands of the Reverend Mr. Creake, and ſome in the poſſeſſion of the Right Honourable the Counteſs of Hertford. Some of which are printed in the laſt edition of Bayle's Hiſtorical Dictionary, &c. As that vaſt and expenſive performance is in but very few hands, I will here tranſcribe from thence a ſpecimen of her talents this way, which was wrote in anſwer to the following addreſs:

To

To lady Winchelſea, occaſioned by four verſes in the Rape of the Lock: By Mr. Pope.

In vain you boaſt poetic names of yore,
And cite thoſe Sapphoes we admire no more:
Fate doom'd the fall of ev'ry female wit,
But doom'd it then when firſt Ardelia writ.
Of all examples by the world confeſt
I knew Ardelia could not quote the beſt,
Who like her miſtreſs, on Britannia's throne
Fights and ſubdues, in quarrels not her own.
To write their praiſe you but in vain eſſay;
Even while you write, you take that praiſe away:
Light to the ſtars the ſun does thus reſtore,
And ſhines himſelf, 'till they are ſeen no more.

Lady Winchelſea's Anſwer to the foregoing verſes.

Diſarm'd with ſo genteel an air,
The conteſt I give o'er;
Yet Alexander have a care,
And ſhock the ſex no more.
We rule the world our life's whole race,
Men but aſſume that right;
Firſt ſlaves to ev'ry tempting face,
Then martyrs to our ſpite.
You of one Orpheus ſure have read,
Who would like you have writ
Had he in London town been bred,
And poliſh'd to his wit;
But he poor ſoul thought all was well,
And great ſhould be his fame,
When he had left his wife in hell,
And birds and beaſts could tame.
Yet venturing then with ſcoffing rhimes
The women to incenſe,
Reſenting heroines of thoſe times
Soon puniſh'd his offence.
And as the Hebrus roll'd his ſcull,
And harp beſmear'd with blood,
They claſhing as the waves grew full
Still harmoniz'd the flood.

But

But you our follies gently treat,
And ſpin ſo fine the thread,
You need not fear his aukward fate,
The Lock won't coſt the head.
Our admiration you command
For all that's gone before;
What next we look for at your hand
Can only raiſe it more.
Yet ſooth the ladies I adviſe
(As me to pride has wrought,)
We're born to wit, but to be wiſe
By admonitions taught.

She died without iſſue, on the fifth day of Auguſt, 1720.

The reader is obliged to the authors of the *General Dictionary* for this account of lady Winchelſea.

LADY NORTON.

FRANCES, LADY NORTON, was born about the middle of the ſeventeenth century; and was deſcended from the ancient and genteel family of the Frekes, in the county of Dorſet. By her writings ſhe ſeems to have been educated in the Greek and Latin tongues. She was married firſt to Sir George Norton of Abbots Leigh, in the county of Somerſet, Knight, by whom ſhe had three children, George and Elizabeth, who died young, and are interred in Weſtminſter Abbey; and Grace, an excellent lady, and of uncommon abilities; who was married to Sir Richard Gethin, of Gethin Grot, in Ireland, Baronet, and died in the very flower of her age (as may be ſeen under the year 1697) to the inexpreſſible grief of her mother lady Norton. In order to alleviate the ſorrow ſhe had conceived by this her invaluable loſs, lady Norton engaged herſelf in drawing up two books, which bear the following titles. *The Applauſe of Virtue. In four Parts. Conſiſting of ſeveral Divine and Moral Eſſays towards the Obtaining of true Virtue. By the Lady Norton.* 4to. *London* 1705. This treatiſe is dedicated to her couſin, Madam Freke of Shroten: and contains 262 pages.

262 pages. *Memento Mori: Or Meditations on Death. By the Lady Norton.* 4*to. London* 1705. This diſcourſe is dedicated to her couſin the Hon. Mrs. Elizabeth Hamilton, and contains 108 pages. Thoſe pious performances are an ample teſtimony of her learning; and ſhew her to have been well read in the beſt primitive fathers, philoſophers, &c. which ſhe perpetually quotes to illuſtrate her ſubject; and indeed to very good advantage: nor are they leſs demonſtrative of her own good ſenſe, and moſt exalted piety; there being the moſt lively image of a devout ſoul in every page of her works. This very commendable employment was the method ſhe made choice of to mitigate her ſorrow. And doubtleſs ſhe could not poſſibly have choſen any better. Her pious diſpoſition under the direction of ſo good an underſtanding, could not fail of giving her a due ſenſe of her duty: one main part of which is to ſubmit with patience to the various diſpenſations of Providence, and to acquieſce at leaſt, if we do not ſee reaſon to rejoice in whatſoever he is pleaſed to allot us. Very few people ſeem to have been better prepared for ſuch holy contemplations than this worthy lady; for having added to her own piety a large acquaintance with the beſt authors on divine ſubjects, ſhe became well qualified for the moſt elevated ſpeculations; and for the regular and due performance of all the duties of religion, which ſhe ſeems to have practiſed with an ardency and purity of zeal, equal to that of thoſe primitive writers ſhe was ſo converſant in. I have been informed by a very worthy lady *, that there are ſtill remaining at Abbots-Leigh, ſeveral pieces of furniture of her own working, with many devout ſentences wrought on them, which plainly ſhew the conſtant object of her thoughts: herein imitating St. Auguſtine, who had many pious ſayings of the Royal Pſalmiſt written about his bed. It would be almoſt endleſs to recount her many excellent ſayings, and ſeaſonable admonitions which ſhe gave to her friends and acquaintance. She would ſay, "Prayer is the great duty and the greateſt "privilege of a chriſtian; 'tis his intercourſe with God, "his ſanctuary in trouble, his remedy for ſins, his cure of "griefs. Prayer is the aſcent of the mind to God, a peti-"tioning for ſuch things as we need for our ſupport: it is "an abſtract or ſummary of chriſtian religion and divine "worſhip, confeſſing God's power and mercy: it celebrates

* Mrs. Trenchard, in a letter to me, dated June the 8th, 1745.

"his

" his attributes, confeſſeth his glory, reveres his perſon, " implores his aid, and gives thanks for his bleſſings: 'tis " an act of charity, for it prays for others: 'tis an act of " repentance, when it confeſſeth and begs pardon for our " ſins, and exerciſes our grace according to the deſign of " the man and the manner of the prayer. In praying we " imitate the employment of angels and beatified ſpirits, " by which we aſcend to God in ſpirit whilſt we remain on " earth. We ſpeak to God in prayer, when the tongue is " ſtiffned with the approachings of death: prayer can dwell " in the heart, or by the eye, by a thought or groan: " prayer, of all actions of religion, is the laſt alive, and it " ſerves God without circumſtances and exerciſes material " to the laſt breath." Thus amiably and pathetically would ſhe diſcourſe on the efficacy of prayer. Among a thouſand things of the like nature, upon other religious ſubjects ſhe would ſay, " The quinteſſence of all wiſdom is to prepare " for death; it is the buſineſs we ſhould learn all our lives " to exerciſe; the faults therein committed are irreparable, " and the loſs without recovery. We ſhould no more con- " fide in the proſperity of the world than to a ſtill ſea which " in a great calm oft-times preſageth the near approaching " tempeſt; to declare that in good we ſhould live in " diſtruſt of ill; and in evil in hopes of good; but in both " the one and the other ever in equality. This is verily " one of the maſter-pieces of wiſdom which God imparteth " greatly to a reſigned ſpirit. Death meets us every where, " and is procured by every inſtrument, and in all chances, " and enters in by many doors, by violence and ſecret in- " fluences. Therefore ought we to be continually pre- " paring for that moſt important hour, by holineſs and " purity of life; by charity, humility, repentance, &c."

All I can ſay farther of this pious lady is, that her bounty to the church was very extenſive: That ſhe married to her ſecond huſband colonel Ambroſe Norton: and to her third, Mr. Jones; and that ſhe was living (in an advanced age) about the year 1720.

CATHERINE

CATHERINE BOVEY.

NOTWITHSTANDING I am not poſitively aſſured that this worthy gentlewoman was either a linguiſt or writer, yet I cannot by any means think ſhe ought to be omitted in theſe memoirs. For as her extraordinary merit, her exemplary life, and the noble uſe ſhe made of an ample fortune, demand for her an honourable place among the female worthies; ſo her great genius and good judgment improved by reading the fineſt authors, and the wit and elegance of her converſation, which has been ſo much admired and celebrated by the beſt judges, may juſtly intitle her to a character among the learned; and if ſhe was not a writer, may at leaſt make us wiſh that ſhe had been ſo. She was the daughter of John Riches, Eſq; of London, Merchant. At the age of fifteen, ſhe was married to William Bovey, Eſq; who was Lord of the Manor of Flaxley in Glouceſterſhire, a gentleman of a very plentiful fortune.

The author of *The New Atalantis* *, gives the following elegant and juſt deſcription of her.—"Her perſon has as "many charms as can be deſired.—She is one of thoſe lofty, "black, and laſting beauties, that ſtrikes with reverence, "and yet delight; there is no feature in her face, nor any "thing in her perſon, her air, and manner, that could be "exchanged for any others, and ſhe not prove a loſer: then "as to her mind and conduct, her judgment, her ſenſe, her "ſteadfaſtneſs, her reading, her wit and converſation, they "are admirable; ſo much above what is moſt lovely in the "ſex, that ſhut but your eyes, (and allow for the muſick "of her voice) your mind would be charmed, as thinking "your ſelf converſing with the moſt knowing, moſt refined "of yours; free from all levity and ſuperficialneſs, her ſenſe "is ſolid and perſpicuous.——She is ſo neat, ſo perfect an "œconomiſt, that in taking in all the greater beauties of "life, ſhe does not diſdain to ſtoop to the moſt inferior; "in ſhort, ſhe knows all that a man can know, without "deſpiſing what, as a woman, ſhe ſhould not be igno-"rant of.

"Inimitable has been her conduct, and it is owing to "her prodigious modeſty alone, that the whole eaſtern "empire does not ſound her glory. She has deſired to live

* Vol. III. p. 209. Edit. 1736.

"unknown,

" unknown, and has confined herſelf to a narrow part of " it; elſe her fame had been as diffuſive as her merit; " wiſely declining all publick aſſemblies, ſhe is contented " to poſſeſs her ſoul in tranquillity and freedom at home, " among the few happy ſhe has honoured with the name " of friends."

At the age of twenty-two, ſhe was left a widow, without children, and in very plentiful circumſtances: and being likewiſe, certain of being heireſs to her father, a gentleman of great riches, theſe things added to her above-mentioned illuſtrious and amiable qualities, gained her crouds of admirers. " Since her widowhood (ſays the above-mentioned " ingenious writer) ſhe has been the perpetual mark of " thoſe who wanted fortune, and of ſuch who aſpired at " poſſeſſing merit and beauty; a croud of undeſervers, a " train of deſervers: the diſtinguiſhing adore her perfections, " the generality worſhip her poſſeſſions. Many are her per- " ſonal lovers, and who even deſerve to be beloved; but her " reſolution no more to inſlave herſelf, has left them ſmall " part to hope in her favour, all in her eſteem." She choſe rather to remain in a ſtate of widowhood, that ſhe might be certain to meet with no interruption in the diſtribution of her great riches, which ſhe employed to the beſt purpoſes, viz. to various works of piety; to divers kinds of charity; to hoſpitality; and to the encouragement and advancement of learning, &c. And notwithſtanding the diſadvantages of her education, in not being inſtructed in the learned languages; yet by often converſing with ſome of the moſt learned men of the age; and by her retired way of life, and intenſe application to ſtudy, ſhe attained to a very great ſhare of learning, knowledge and judgment. Of this we are aſſured by Mr. (afterwards Sir Richard) Steele, who in a dedication * to Mrs. Bovey, informs his readers, by telling her, " that inſtead of aſſemblies, books and ſolitude were " her choice, and that ſhe had gone on in the ſtudy of what " ſhe ſhould be, rather than attend to the celebration of " what ſhe was. Thus (ſays he) with the charms of the " faireſt of your own ſex, and knowledge not inferior to " the more learned of ours, a cloſet, a bower, or ſome " beauteous ſcene of rural nature, has conſtantly robbed the " world of a ladies appearance, who never was beheld but " with gladneſs to her viſitants, nor ever admired but with " pain to herſelf.

* Vid. the epiſtle dedicatory, prefixed to the ſecond volume of The Ladies Library, publiſhed by Mr. Richard Steele, London 1714.

" But

" But a conſtant diſtribution of large charities, a ſearch " for objects of new bounty, and a ſkilful choice of modeſt " merit, or ſuffering virtue, touch the ſouls of thoſe who " partake your goodneſs too deeply to be born without in- " quiring for, and celebrating their benefactreſs: I ſhould " be loath to offend your tenderneſs in this particular, but " I know, when I ſay this, the fatherleſs and the widow, " the neglected man of merit, the wretch on the ſick bed, " in a word, the diſtreſſed under all forms, will from this " hint learn to trace the kind hand which has ſo often as " from heaven, conveyed to them what they have aſked in " the anguiſh of ſoul, when none could hear, but He who " has bleſſed you with ſo ample a fortune, and given you a " ſoul to employ it in his ſervice." Thus far this elegant writer. And the incomparably learned Dr. Hickes being truly ſenſible of her great merit, did in a moſt elaborate and learned performance *, printed long before her death, thus expreſſes his eſteem for her.

Præſtantiſſima & honeſtiſſima matrona *Catherina Bovey* de *Flaxley* in agro Glouceſtrienſi, *Angliæ* noſtræ *Hypatia Chriſtiana*, de qua nulla laus tam modice, quin ejus ſummam graviter offendat modeſtiam; nec tam alte & magnifice dici poteſt, quin eam virtutes ejus æquent, ſi non exſuperent.

It were eaſy to enlarge on a character whoſe worth was ſo generally known, and well atteſted, and which ſhewed it ſelf not merely in a probable appearance, but in a real exerciſe of the greateſt virtues: but as the remaining part of her character may be much better learnt from her monumental inſcriptions, than from any thing I can ſay; I ſhall rather chuſe to finiſh this ſhort account of her by giving compleat tranſcripts of both.

On a beautiful honorary marble monument erected in the abbey church of Weſtminſter is the following inſcription.

To the Memory of Mrs. Catherine Bovey, whoſe perſon and underſtanding would have become the higheſt rank in female life, and whoſe vivacity would have recommended her in the beſt converſation; but by judgment as well as inclination, ſhe choſe ſuch a retirement as gave her great opportunities for reading and reflection, which ſhe made uſe of to the wiſeſt purpoſes of improvement in knowledge and religion; upon other ſubjects ſhe ventured

* See the Doctor's Preface to his *Linguarum Seſ tentrionalium Theſaurus*, &c. p. 47.

far

far out of the common way of thinking; but in religious matters she made the holy scriptures, in which she was well skilled, the rule and guide of her faith and actions, esteeming it more safe to rely upon the plain word of God, than to run into any freedoms of thought upon revealed truths; the great share of time allowed to her closet was not perceived in her œconomy, for she had always a well-ordered, and well-instructed family from the happy influence as well of her temper and conduct, as of her uniform and exemplary christian life. It pleased God to bless her with a considerable estate, which, with a liberal hand, guided by wisdom and piety, she employed to his glory and the good of her neighbours. Her domestick expences were managed with a decency and dignity suitable to her fortune, but with a frugality that made her income abound to all proper objects of charity, to the relief of the necessitous, the encouragement of the industrious, and the instruction of the ignorant. She distributed not only with chearfulness, but with joy, which upon some occasions of raising and refreshing the spirit of the afflicted, she could not refrain from breaking forth into tears, flowing from a heart thoroughly affected with compassion and benevolence. Thus did many of her good works, while she lived, go up as a memorial before God; and some she left to follow her.

She died January 21, 1726, *in the* 57*th year of her age, at Flaxley, her seat in Gloucestershire; and was buried there, where her name will be long remembered; and where several of her benefactions at that place as well as others, are more particularly recorded.*

Under it on a white marble.

This monument was erected with the utmost respect to her memory and justice to her character, by her executrix, Mrs. Mary Pope, who lived with her near forty years, in perfect friendship, and never once interrupted, till her much lamented death.

The inscription on her monument at Flaxley in Gloucestershire.

In the vault near this chapel is reposited the body of Mrs. Catherine Bovey, daughter of John Riches, Esq; of London, merchant.——She was married to William Bovey, Esq; Lord of the Manor of Flaxley, at the age of fifteen, and was left a widow, without children, at the age of 22, *and continued so*

all the reſt of her life.——She entertained her friends and neighbours with a moſt agreeable hoſpitality, but always took care to have a large reſerve for charity, which ſhe beſtowed not only on ſuch occaſions as offered, but ſtudied how to employ it ſo, as to make it moſt uſeful and advantageous. Her diſpoſition to do good was ſo well known in the diſtrict about her, that ſhe eaſily became acquainted with the circumſtances of thoſe that wanted. And as ſhe preſerved many families from ruin by reaſonable loans or gifts, ſo ſhe conveyed her aſſiſtance to ſome of the better rank, in ſuch a manner, as made it doubly acceptable. How far her bounty extended was known to herſelf alone, but much of it appeared to her honour and God's Glory in frequent diſtributions to the poor, and eſpecially to the charity-ſchools round about the country; relieving thoſe in priſon, and delivering many out of it; in contributing to churches of the Engliſh eſtabliſhment abroad, as well as aiding ſeveral at home, in cloathing and feeding her indigent neighbours, and in teaching their children, ſome of whom every Sunday by turns, ſhe entertained at her houſe, and condeſcended to examine them herſelf.——Beſides this continual, it might be ſaid this daily courſe of liberality during her life, ſhe bequeathed at her death, towards the founding a college in the Iſland of Bermuda, 500 l.——*To the grey-coat hoſpital in St. Margaret's Weſtminſter,* 500 l.——*To the blue-coat hoſpital in Weſtminſter,* 200 l.—*To the charity-ſchool of Chriſt's Church pariſh in Southwark,* 400 l. *for ever; of which ſum* 160 l. *had been given by Mr. Clarke and Mr. Bovey.—To be diſtributed as her executrix ſhould think fit; among thoſe whom ſhe had put out apprentices in her life-time,* 400 l.

Laſtly, ſhe deſigned the rebuilding of this Chapel, which pious deſign of hers was executed by Mrs. Mary Pope.

MARY ASTELL.

THIS great ornament of her ſex and country, was born at Newcaſtle upon Tyne, in the county of Northumberland, about the year 1668; and was the daughter of —— Aſtell, merchant, in that place. She was very genteely educated; and taught all the accompliſhments which are uſually learned by young gentlewomen of her ſtation: and although ſhe proceeded no farther in the languages at that time, than the learning of the French tongue; yet ſhe afterwards gained ſome knowledge in the Latin. And having a piercing

a piercing wit, a ſolid judgment, and tenacious memory, ſhe made herſelf a complete miſtreſs of every thing ſhe attempted to learn with the greateſt eaſe imaginable.

Her excellent natural parts and great propenſity to learning, being obſerved by an uncle who was a clergyman, he generouſly undertook to be her preceptor: under his tuition ſhe made a conſiderable progreſs in philoſophy, mathematicks, and logic.

At about twenty years of age ſhe left Newcaſtle and went to London, where, and at Chelſey, ſhe ſpent the remaining part of her life. Here ſhe proſecuted her ſtudies very aſſiduouſly, and in a little time made great acquiſitions in the above-mentioned ſciences.

The learning and knowledge which ſhe had gained, together with her great benevolence and generoſity of temper, taught her to obſerve and lament the loſs of it in thoſe of her own ſex: the want of which, as ſhe juſtly obſerved, was the principal cauſe of their plunging themſelves into ſo many follies and inconveniences.

To redreſs this evil as much as lay in her power to do, ſhe wrote and publiſhed an ingenious treatiſe, intitled, *A Serious Propoſal to the Ladies, for the Advancement of their true and greateſt Intereſt, &c.* And ſome time after came out a ſecond part, with this title, *A Serious Propoſal to the Ladies, Part the Second: Wherein a Method is offered for the Improvement of their Minds.* Both thoſe performances were printed together, in 12mo. at London, 1697. Theſe books contributed not a little towards awakening their minds, and leſſening their eſteem for thoſe trifling amuſements which ſteal away too much of their time; and towards putting them upon employing their faculties the right way, in the purſuit of uſeful knowledge. Nay, the ſcheme given in her propoſal, ſeemed ſo reaſonable, and wrought ſo far upon a certain great lady, that ſhe had deſigned to give ten thouſand pounds towards erecting a ſort of college for the education and improvement of the female ſex: and as a retreat for theſe ladies who naufeating the parade of the world, might here find a happy receſs from the noiſe and hurry of it. But this deſign coming to the ears of Biſhop Burnet, he immediately went to that lady, and ſo powerfully remonſtrated againſt it, telling her it would look like preparing a way for *Popiſh Orders*, that it would be reputed a *Nunnery*, &c. that he utterly fruſtrated that noble deſign.

Soon after the publication of the firſt part of her *Propoſal*, &c. the Rev. Mr. John Norris publiſhed his *Practical Diſcourſes upon Several Divine Subjects.*——Which being very

carefully perused by Mrs. Astell, raised several doubts and scruples in her concerning the *Love of God.*——She addressed herself to that excellent Divine for the solution of those difficulties. This occasioned the passing of several excellent letters between them upon that subject: which being thought worthy of seeing the light by so proper a judge as Mr. Norris, at his importunity she at last consented they should be made publick; though without disclosing so much as the initial letters of her name. The same modesty she used in the publication of all her other works; being extremely fond of obscurity, which she courted and doated on beyond all earthly blessings; and was as ambitious to slide gently through the world, without so much as being seen or taken notice of, as others are to bustle and make a figure in it. She wrote an elegant preface, which, with another drawn up by Mr. Norris, are prefixed to this work, which bears the following title. *Letters concerning the Love of God, between the Author of the Proposal to the Ladies, and Mr. John Norris: Wherein his late Discourse, shewing that it ought to be entire and exclusive of all other Loves, is cleared and justified. Published by J. Norris, M. A. Rector of Bemerton near Sarum. London*, 1695. 8vo.

Notwithstanding her great care to conceal herself, her name was soon discovered and made known to several learned persons, whose restless curiosity would otherwise hardly have been satisfied. Those letters have been much applauded for their good sense, sublime thoughts and fine language. And if there was nothing more remaining of this worthy gentlewoman's performances, this alone would perpetuate her memory to latest posterity. In all her writings which I have seen, but particularly in those letters to Mr. Norris, there is such a peculiar grace and excellency of style and thought, that what was once said of the works of Gregory Nazianzen, may very justly be applied to her, viz. That she never tires her readers, but always dismisseth them with a thirst after more. As a testimony of this, let Mr. Norris be my voucher, who in his preface to those letters addresses her in the following manner.——"Madam, there are some "pleasures that are always short, if time be their measure; "and were your discourses here never so prolix, I should "still think and be ready to complain they were done too "soon, so great and noble is the subject, and so admirable "both your thoughts and expressions upon it; such choice-"ness of matter, such weight of sense, such art and order of "contrivance, such clearness and strength of reasoning, "such beauty of language, such address of stile, such

"bright

"bright and lively images and colours of things, and such "moving ſtrains of the moſt natural and powerful oratory, "and all this ſeaſon'd with ſuch a tincture of piety, and "ſeeming to come from a true inward vital principle of the "moſt ſincere and ſetled devotion." And a little after he adds, "Madam, I am very ſenſible what obligations I am "under to you for the privilege of your excellent correſpon-"dence, though I can never hope that my thanks ſhould "ever equal either the pleaſure or the advantage I have re-"ceived by it, or that I ſhould be ever able to expreſs the "value I ſet upon your letters, either as to their ingenuity, "or their piety. The former of which might make them "an entertainment for an angel, and the latter ſufficient "(if poſſible) to make a ſaint of the blackeſt devil. I am "ſure for my own part, I have particular reaſon to thank "you for them, having received great ſpiritual comfort and "advantage by them, not only heat but light, intellectual "as well as moral improvement; for, (as many diſcourſes "as there are upon the ſubject) to my knowledge I never "met with any that have ſo enlighten'd my mind, inlarg'd "my heart, ſo entered and took poſſeſſion of my ſpirit, and "have had ſuch a general and commanding influence over "my whole ſoul as theſe of yours."

I cannot find that ſhe either wrote or publiſhed any thing in ſeven years after the writing of theſe letters; excepting the ſecond part of her *Propoſal to the Ladies*; and a witty piece, commonly aſcribed to her, intitled, *An Eſſay in Defence of the Female Sex. In a Letter to a Lady. Written by a Lady.* Wrote in the year 1696, and ſince often re-printed. But though we ſee not any product of her ſtudies during that time, it is certain ſhe was as intent as poſſible on the proſecution of them: and was ſo far devoted to them, (that as I have been informed by a relation of her's) when ſhe has accidentally ſeen needleſs viſitors coming, whom ſhe knew to be incapable of diſcourſing upon any uſeful ſubject, but to come for the ſake of chatt and tattle, ſhe would look out at the window, and jeſtingly tell them (as Cato did Naſica) "Mrs. Aſtell is not at home;" and in good earneſt keep them out, not ſuffering ſuch triflers to make inroads upon her more ſerious hours.

At this time ſhe acquired a more complete knowledge of many claſſic authors. The Heathen writers which ſhe eſteemed moſt, were, Zenophon, Plato, Hierocles, Tully, Seneca, Epictetus, and M. Antoninus.

In the year 1700, ſhe drew up and publiſhed a book intitled, *Reflections on Marriage*. Some people think ſhe has

carried her arguments with regard to the *birthrights* and *privileges* of her ſex a little too far; and that there is too much warmth of temper diſcovered in this treatiſe. But if thoſe perſons had known the motive * which induced her to write that tract; it might poſſibly have abated very much of their cenſure. It was not long before ſhe underſtood that this compoſition did not pleaſe ſome very nice palates; whereupon ſhe publiſhed a ſecond edition, with this title, *Reflections upon Marriage. To which is added a Preface, in anſwer to ſome objections. London*, 1705. 2d. Edit. 8vo. This book, and the long preface prefixed to it, are both wrote with a vaſt deal of wit and ſmartneſs: and make perhaps the ſtrongeſt defence that ever yet appeared in print, of the *rights* and *abilities* of the fair ſex.

About this time, obſerving the pernicious artifices of the ſectaries, ſhe to her laſting honour, courageouſly and ſucceſsfully attacked them on all ſides; and engaged the attention of the publick for a conſiderable time, with her productions; which were of excellent ſervice in countermining the ſly deſigns that were then very artfully carried on, in order to corrupt at preſent, and to ſubvert upon any proper opportunity, both church and ſtate. Nor was ſhe leſs ſerviceable to the church, in examining and confuting the doctrines of ſome, who pretending to be true ſons thereof, were then introducing dangerous poſitions and tenets, derogatory to the honour of our Bleſſed Saviour; as leſſening his divinity, &c.

She thought none of thoſe treatiſes threatened more danger to the eſtabliſhment than Dr. *D'Avenant's Moderation a Virtue*: And *Eſſays on Peace and War*, &c. Therefore to put a ſtop to the ſpreading contagion ariſing from thence, ſhe generouſly gave the world by way of antidote, an admirable compoſition intitled, *Moderation truly ſtated: or a review of a late pamphlet intitled Moderation a Vertue, or, the Occaſional Conformiſt Juſtify'd from the Imputation of Hypocriſy. Wherein this Juſtification is further conſidered, and as far as it is capable juſtify'd, &c. London*, 1704, 4*to*.

The prefatory diſcourſe is addreſſed to Dr. D'Avenant, and both that, and the book itſelf, will be a laſting teſtimony of her being admirably well verſed in our conſtitution both in church and ſtate: a rare accompliſhment in a woman; but perhaps the leſs to be wondered at, in that reign, when the ſupreme government of both was committed to a

* The motive, as I have been informed, was her diſappointment in a marriage contract with an eminent clergyman.

female hand. I cannot forbear inſerting the great character which has lately given me of this performance, by a learned friend, who among other things ſays, "This book is a "convincing proof of her great genius, ſtrong ſenſe, and "ſolid judgment, and of her great affection to the church "of England. It is written with ſo much life and ſpirit, "that every ſentence has a peculiar weight, derived from "her wit, as well as reaſon; like an arrow that is at once "directed with judgment, and thrown with ſtrength. She "has with a diſtinguiſhed judgment diſſected and diſplayed "the ambitious views, and ſiniſter deſigns of the diſſenters; "and diſcovered what abominable diſſimulation and hypo-"criſy and ſelf-intereſt lies concealed under their maſk of "ſuperior piety, and how averſe they are to practiſe that "*Moderation* which they ſeem to recommend. In ſhort ſhe "has fairly routed their champion Dr. *D'Avenant*, traced "him through all his ſhuffings, and thrown his argu-"ments in his face. It is in my opinion an incomparable "book, and puts the character and principles of the diſſen-"ters in the trueſt light."

In ſpight of all the arts ſhe uſed to conceal herſelf, the learned ſoon diſcovered her to be the author; and accordingly gave her the applauſe due to her merit. For in a letter which I have ſeen, wrote by that great maſter of almoſt all learning, Dr. Hickes, to Dr. Charlett, maſter of univerſity college in Oxford, dated Dec. 9, 1704, treating of other books of this ſort, he adds, "And you may now aſſure your "ſelf, that Mrs. Aſtell is the author of the other book "againſt *Occaſional Communion*, which we juſtly admired ſo "much." And it may not perhaps be thought improper to obſerve in this place, that ſeveral other great men have paid their juſt tributes to her fame. Dr. John Walker * very reſpectfully calls her, *the moſt ingenious* Mrs. Aſtell. And the eminently learned Mr. Henry Dodwell ſtyles † her *the admirable gentlewoman* Mrs. Aſtell. And Mr. Evelyn ‡ takes notice of her among ſome other great ladies which he had omitted in his catalogue of learned women, in the following manner—"nor without the higheſt ingratitude for "the ſatisfaction I ſtill receive by what I read of Madam "Aſtell's,———Beſides what lately ſhe has propoſed to the "virtuous of her ſex, to ſhew by her own example what "great things and excellencies it is capable of."

* Sufferings of the Clergy, part 2d. p. 177. and the pref. p. 26.
† See Mr. Hearne's pref. to the 7th Volume of Leland's Itinerary, page 13.
‡ Numiſmata, or a Diſcourſe of Medals, page 265.

I muſt, in order to do juſtice to her character, add one more teſtimony of her, which is publiſhed in one of the ſupplemental volumes to Bayle's *Great Hiſtorical Dictionary*, Article Norris; which being very ſingular, and coming from the pen of an eminent prelate, deſerves particular attention and conſideration. It is given by Dr. F. Atterbury, Biſhop of Rocheſter, who in a letter of his to Dr. Smalridge, thus expreſſes his ſentiments of Mrs. Aſtell.

"Dear George,

"I happened about a fortnight ago to dine with Mrs. "Aſtell. She ſpoke to me of my Sermon," [which I ſuppoſe by what follows, is that which he preached, and afterwards printed againſt Biſhop Hoadley's *Meaſures of Submiſſion.*] "and deſired me to print it: and after I had given the "proper anſwer, hinted to me that ſhe ſhould be glad of "peruſing it, I complyed with her, and ſent her the ſermon "the next day. Yeſterday ſhe returned it with this ſheet "of remarks, which I cannot forbear communicating "to you, becauſe I take 'em to be of an extraordinary nature, conſidering they came from the pen of a woman. "Indeed one would not imagine a woman had written them. "There is not an expreſſion that carries the leaſt air of her "ſex from the beginning to the end of it. She attacks me "very home you ſee, and artfully enough, under a pretence "of taking my part againſt other divines, who are in Hoadley's meaſures. Had ſhe had as much good breeding as "good ſenſe, ſhe would be perfect; but ſhe has not the "moſt decent manner of inſinuating what ſhe means, but "is now and then a little offenſive and ſhocking in her expreſſions; which I wonder at, becauſe a civil turn of "words is what her ſex is always miſtreſs of. She, I think "is wanting in it. But her ſenſible and rational way of "writing makes amends for that defect, if indeed any thing "can make amends for it. I dread to engage her; ſo I "only writ a general civil anſwer to her, and leave the reſt "to an Oral conference. Her way of ſolving the difficulty "about ſwearing to the Queen is ſomewhat ſingular."

Whether this letter was publiſhed to expoſe the lady, or the biſhop, or both, or what other views the compilers of that work had in publiſhing it, is not in my power to determine: but this I will venture to ſay in Mrs. Aſtell's behalf, that I believe thoſe who have peruſed her book of the *Chriſtian Religion*, and read with attention what ſhe has there wrote

wrote upon *Decency* and *Decorum* (which was printed and publiſhed long before ſhe had this converſation with the biſhop) will not very eaſily fall into his way of thinking; they will ſoon find that ſhe underſtood the theory, as well as himſelf, if we may judge from his writings; and that ſhe was no leſs ſkilled in the practick part fully appears from her famous controverſy with Dr. D'Avenant; where one cannot without great pleaſure obſerve, what an exact miſtreſs ſhe was, of all that *Decency* and *Decorum*, which in her book of the *Chriſtian Religion*, ſhe has taken occaſion to explain and recommend. In ſhort, I never could yet learn, from any other hand, that ſhe was not as unexceptionable in her expreſſions, as a writer, as ſhe was in her manners, as a chriſtian.

But to return; more of theſe ſeditious libels coming to her hands, particularly that called *Short Ways*—. She immediately returned an oppoſite anſwer intitled. *A Fair Way with the Diſſenters and their Patrons. Not Writ by Mr. L—y, or any other Furious Jacobite, whether Clergyman or Layman; but by a very Moderate Perſon and Dutiful Subject to the Queen*, *London*, 1704, 4to. While this treatiſe was in the preſs, Dr. D'Avenant came out with a new edition of his *Moderation ſtill a Virtue*, &c. Whereupon ſhe immediately returned a very ſatisfactory anſwer to it, which was added by way of poſtſcript to this book. This tract (which is now become exceeding ſcarce) ſhould go along with, and always attend *Moderation truly ſtated*, as a proper appendix to that admirable treatiſe.

To correct the crude opinions and notions of ſome; and to refute the corrupt principles and dangerous doctrines of other writers, ſhe drew up a judicious performance, which was addreſſed by way of letter to a great lady with this title, *The Chriſtian Religion as Profeſſed by a Daughter of the Church of England*, &c. *London*, 1705, 8vo.

I heartily wiſh this book was in every hand (eſpecially the younger part of the world) being fully perſuaded that it would have a conſiderable influence over the generality of mankind, in checking and repreſſing the many reigning vices of this age, which are now ſo powerfully, and fatally prevailing among us. The deformities of vice being here exhibited in ſuch a terrible form: and the charms of virtue repreſented in ſuch an amiable, and captivating manner, as would implant in the mind ſuch pure ſeeds of religion and virtue, as could hardly ever be eradicated. Here the diligent and attentive reader may find all the duties of a chriſtian painted in ſuch true and lively colours, as will at once both

both convince his reaſon, and forcibly gain his affections: and ſhe did not preſcribe religious rules, and duties to others, which ſhe did not practice herſelf: her words and actions always comporting with, and illuſtrating each other. But I will dwell no longer on this performance, than to ſubjoin to what I have ſaid of it, a character thereof, given me by my above-mentioned worthy friend, who being an excellent judge of performances of this kind, it will be infinitely preferable to any thing I can ſay; and cannot fail of being highly acceptable to the unprejudiced reader. "I cannot "(ſays he) but eſteem Mrs. Aſtell's account of her religion as an excellent treatiſe; it is written with that "ſtrength, perſpicuity, and ſmoothneſs, with ſuch elegance "of diction, ſuch refined judgment, ſuch an uncommon "ſpirit of true chriſtianity, and orthodoxy, and ſupported "with ſuch clear, ſolid, full, and convincing arguments, "that I have ſcarcely ever read a book with greater delight "and ſatisfaction. In my opinion, the learned authoreſs "hath with great dexterity and ſucceſs retorted Mr. Locke's "metaphyſical artillery againſt himſelf, confuted his whimſical Idea of *Thinking* matter, and given him a genteel "foil. She has fairly ſhewn the imperfections and erroneous tenets contained in thoſe two tracts, *The Reaſonableneſs of Chriſtianity* and *The Ladies Religion*: and has "convinced me, that the authors had no honeſt deſign in "writing either of them, ſince, notwithſtanding thoſe ſpecious titles they have given them, inſtead of promoting "chriſtianity, they tend rather to undermine and ſubvert "the true faith, and are derogatory to the honour of our "Saviour. But in my judgment, ſhe has juſtly, and handſomely, diſcloſed and defeated their falſe and fallacious "reaſonings, and defended the cauſe of the primitive faith, "with a zeal becoming a true profeſſor of it."

At the end of this book ſhe has made ſome remarks on an article in Dr. Tillotſon's *Sermons*, which are taken notice of by an eminent divine * in the following manner. Speaking of Biſhop Tillotſon's ſermons, he ſays, "There is one or "two points of doctrine particularly that of *Hell-Torments*, "juſtly exceptionable;" and adds in a note "a ſecond "point I had in view, concerns the *Satisfaction*, which is "modeſtly and judiciouſly examined by an ingenious lady, "in a very good book intitled, *The Religion of a Church of "England Woman*, p. 339, &c."

* Vid. Dr. Waterland's Advice to a young Student, &c. 3d Edition, page 24.

About

About this time alſo, ſhe wrote and publiſhed a book entitled, *An impartial Enquiry into the Cauſes of Rebellion, and civil War in this Kingdom. In an Examination of Dr. Kennet's Sermon, January the 30th*, 1703 4. *And Vindication of the Royal Martyr, London*, 1704, *4to.* My utmoſt diligence hitherto, could never procure me a ſight of this book; ſo that at preſent I can give no account concerning it, more than its title: though I do not doubt but the ſame life and ſpirit, and the ſame convincing reaſons and ſolidity of judgment appears in it, as in her other treatiſes.

As much of the former part of her life had been ſpent in writing for the propagating and improvement of learning, religion and virtue; ſo the remaining part of it was chiefly employed in the practiſe of thoſe religious duties, which ſhe had ſo earneſtly and pathetically recommended to others; and in which perhaps no one was ever more ſincere and devout. I have been told that for ſeveral years before her death, ſhe conſtantly walked from Chelſey to St. Martin's church every Sunday, never regarding the inclemency or unſeaſonableneſs of the weather, purely to hear a celebrated preacher, whom ſhe much admired for his excellent practical divinity.

As her notions and ſentiments of religion, piety, charity, humility, friendſhip, and all the other graces which adorn the good chriſtian, were moſt refined, and ſublime; ſo ſhe poſſeſſed thoſe rare and excellent virtues, in a degree as would have made her admired and diſtinguiſhed in an age leſs degenerate and profane. And although from the very flower of her age, ſhe lived and converſed with the *Beau Monde*, amidſt all the gaiety, pomp, and pageantry of the great city; yet ſhe well knew how to reſiſt and ſhun thoſe infatuating ſnares; and wiſely guarded againſt all theſe temptations and evils; and in the midſt of it, led a holy, pure, and even angelical life. So that what the Reverend Mr. Samuel Willis once ſaid of Lady Mary Haſtings, is moſt applicable to this truly pious gentlewoman. To know GOD, and to be like him, was her firſt and great endeavour. She lived always in proſpect of heaven, and thither did her devout ſpirit ever aſpire. This made thoſe temptations, which prevail ſo fatally upon others, prove only moleſtations to her. This world (as it was to Monica * diſcourſing of heaven with her holy ſon) was vile and deſpicable in her eye, whoſe contemplations and longings were directed to things eternal. She wiſely concluded, that a meek and quiet ſpirit, a true

* See his Confeſſ. Lib. 9. c. 10.

devotion,

devotion, and ſevere virtue, were more excellent acquiſitions, and more lovely ornaments, than any of the gaudy vanities, wherewith vulgar and narrow ſouls are ſo unreaſonably tranſported. Nor did ſhe only approve the things that are excellent, but ſhe practiſed them alſo to ſuch a degree, that in her primitive chriſtianity was revived, and ſhe lived as thoſe firſt chriſtians did, and as we ſhould.

This ſevere ſtrictneſs of holy diſcipline, was not in the leaſt attended, with ſourneſs or moroſeneſs of temper; her mind being generally calm and ſerene; and her deportment and converſation was highly entertaining, and innocently facetious. She would ſay, *The good Chriſtian only has reaſon, and he always ought to be chearful.* And that *dejected Looks, and melancholy Airs were very unſeemly in a Chriſtian.* But of this, ſhe has treated at large in her book of *The Chriſtian Religion.*

But though ſhe was eaſy and affable to others, to herſelf ſhe was ſometimes perhaps over ſevere. In abſtinence few or none ever ſurpaſſed her; for ſhe would live like a hermit, for a conſiderable time together, upon a cruſt of bread and water with a little ſmall beer. And at the time of her higheſt living, (when ſhe was at home) ſhe very rarely eat any dinner 'till night; and then it was by the ſtricteſt rules of temperance. She would ſay, *Abſtinence was her beſt Phyſick.* And would frequently obſerve, *that thoſe who indulged themſelves in eating and drinking, could not be ſo well diſpoſed or prepared either for ſtudy, or the regular and devout Service of their Creator.*

She ſeemed to enjoy an uninterrupted ſtate of health 'till a few years before her death, when, having one of her breaſts cut off, it ſo much impaired her conſtitution, that ſhe did not long ſurvive it. This was occaſioned by a cancer, which ſhe had concealed from the world in ſuch a manner, that even few of her moſt intimate acquaintance knew any thing at all of the matter. She dreſſed and managed it herſelf, 'till ſhe plainly perceived there was an abſolute neceſſity for its being cut off: and then, with the moſt intrepid reſolution and courage, ſhe went to the Reverend Mr. Johnſon, a gentleman very eminent for his ſkill in ſurgery (with only one perſon to attend her) entreating him to take it off in the moſt private manner imaginable: and would hardly allow him to have perſons whom neceſſity required to be at the operation. She ſeemed ſo regardleſs of the ſufferings or pain ſhe was to undergo, that ſhe refuſed to have her hands held, and did not diſcover the leaſt timidity,

or

or impatience, but went through the operation without the leaſt ſtruggling or reſiſtance; or even ſo much as giving a groan or a ſigh: and ſhewed the like patience and reſignation throughout the whole cure, which that gentleman, to his laſting credit and honour, ſoon performed. Perhaps this might be the reaſon which induced her excellent friend the Lady Elizabeth Haſtings to make uſe of him upon the ſame ſad occaſion. This great lady's friendſhip to Mrs. Aſtell continued inviolable to the laſt date of her life: and well knowing that ſhe did not abound in riches, her generoſity to her was ſuch, that ſhe has given her fourſcore guineas at one time. I mention this the rather, in order to ſhew that this great and good lady's unlimited generoſity, in ſome, and perhaps in many inſtances, exceeded the bounds of the Reverend Mr. Thomas Barnard's knowledge, though undoubtedly he took all the pains he could to inform himſelf of every circumſtance which might ſerve to adorn that illuſtrious character *.

Soon after this, her health and ſtrength declined apace, and at length by a gradual decay of nature, being confined to her bed, and finding the time of her diſſolution draw nigh, ſhe ordered her coffin and ſhrowd to be made, and brought to her bed-ſide; and there to remain in her view, as a conſtant memento to her of her approaching fate, and that her mind might not deviate or ſtray one moment from GOD, it's moſt proper object. Her thoughts were now ſo entirely fixed upon GOD and eternity, that for ſome days before her death, ſhe earneſtly deſired that no company might be permitted to come to her †; refuſing at that time to ſee, even her old and dear friend the Lady Catherine Jones, purely becauſe ſhe would not be diſturbed in the laſt moments of her divine contemplations. She departed this life, about the eleventh day of May, in the year 1731. And was buried at Chelſey the 14th day of the ſame month.

* In a book entitled, An hiſtorical Character relating to the holy and exemplary Life of the Right Honourable the Lady Elizabeth Haſtings, &c. By Thomas Barnard M. A. Maſter of the Free-School in Leeds. Printed at Leeds, 1742.

† The ſame thing is related of St. Auſtin, whoſe friends, though undoubtedly of the ſame religious character, were not in his laſt illneſs permitted to ſee him.

CONSTANTIA

CONSTANTIA GRIERSON.

CONSTANTIA GRIERSON, was born in the county of Kilkenny, in Ireland, and was one of the moſt extraordinary women that either this age, or perhaps any other ever produced. She died in the year 1733, at the age of 27, and was allowed, long before, to be an excellent ſcholar, not only in Greek and Roman literature, but in hiſtory, divinity, philoſophy, and mathematicks. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to the Lord Carteret, and by that of Terence to his ſon, to whom ſhe likewiſe wrote a Greek epigram. She wrote ſeveral fine poems in Engliſh *, on which ſhe ſet ſo little value, that ſhe neglected to leave copies behind her but of very few.

What makes her character the more remarkable, is, that ſhe roſe to this eminence in learning merely by the force of her own genius, and continual application.

She was not only happy in a fine imagination, a great memory, an excellent underſtanding, and an exact judgment, but had all theſe crowned by virtue and piety; ſhe was too learned to be vain, too wiſe to be conceited, too knowing and too clear-ſighted to be irreligious.

If heaven had ſpared her life, and bleſſed her with health, which ſhe wanted for ſome years before her death, there is good reaſon to think ſhe would have made as great a figure in the learned world, as any of her ſex are recorded to have done.

As her learning and abilities raiſed her above her own ſex, ſo they left her no room to envy any; on the contrary, her delight was to ſee others excell: ſhe was always ready to adviſe and direct thoſe who applied to her; and was herſelf willing to be adviſed.

So little did ſhe value herſelf upon her uncommon excellencies, that it has often recalled to my mind a fine reflection of a French author. *That great Genius's ſhould be ſuperior to their own Abilities.*

I perſwade my ſelf that this ſhort account of ſo extraordinary a woman, of whom much more might have been ſaid, will not be diſagreeable to my readers; nor can I omit mentioning what I think is greatly to the Lord Carteret's

* The ingenious Mrs. Barber has generouſly obliged her readers with ſeveral elegant ſpecimens of her talent in this way, which may be ſeen diſperſed up and down in her printed poems.

honour,

honour, that when he was Lord Lieutenant of Ireland, he obtained a patent for Mr. Grierſon her huſband, to be the King's Printer, and to diſtinguiſh and reward her uncommon merit, had her life inſerted in it.

Thus far Mrs. Barber; from whoſe preface perfixed to her poems I have intirely tranſcribed this account. And being deſirous that a life ſo full of very remarkable particulars (as was that of this excellent perſon) ſhould be better known, I procured a friend of mine, and an acquaintance of Mrs. Barber's, to write to her to tranſmit me ſome farther account of Mrs. Grierſon, to which that gentlewoman returned a very obliging anſwer in a letter dated at Dublin July, 1747; but did not add any thing to her former account, more than that ſhe wrote *An Abridgment of the Hiſtory of England.* I likewiſe got the ſame friend to apply to a learned and eminent dignitary in the church in Ireland; one who is thoroughly acquainted with all the various circumſtances of her life, and is every way qualified for the performance: but although I thought I had obtained a promiſe of an account of her life from that excellent hand, yet, hitherto I never could have the happineſs to receive it. I can only add, that I have been told, there are many particular circumſtances of her life, which if faithfully related, would do very great honour to the dead, and be a noble example to the living; particularly, in her behaviour to her huſband, to whom ſhe was ſo affectionate, uſeful, and obliging, as to ſet a perfect pattern of conjugal love and duty.

I cannot forbear giving a ſpecimen of Mrs. Grierſon's poetry on a double account; one is to ſhew her ſkill in that art; the other my gratitude to Mrs. Barber, to whom I am much obliged for the foregoing account. Mrs. Barber having made a tour hither, and meeting with very great encouragement for printing her poems by ſubſcription: Mrs. Grierſon expreſſed her ſenſe of the generoſity of the Engliſh, and Mrs. Barber's merit in the following ſtrain.

Such wiſe reflections in thy lays are ſhown,
As FLACCUS' Muſe, in all her pride, might own:
So elegant and ſo refin'd thy praiſe,
As greateſt minds, at once, might mend and pleaſe:
No florid toys, in pompous numbers dreſt;
But juſteſt thoughts, in pureſt ſtile, expreſt:
When e'er thy Muſe deſigns the heart to move,
The melting reader muſt with tears approve;
Or when, more gay, her ſpritely ſatire bites,
'Tis not to wound, but to inſtruct, ſhe writes.

Cou'd

Cou'd ***, or ***, from the tomb,
Which ſhades their aſhes till the final doom,
The dire effects of vitious writings view,
How would they mourn to think what might enſue!
Bluſh at their works, for no one end deſign'd,
But to embelliſh vice, and taint the mind!
No more their dear-bought fame would raiſe their pride;
But terrors wait on talents miſapplied.

Not ſo SAPPHIRA: her unſullied ſtrain
Shall never give her ſoul one conſcious pain;
To lateſt times ſhall melt the harden'd breaſt,
And raiſe her joys, by making others bleſt.

Theſe works which modeſty conceal'd in night,
Your candor, gen'rous *Britons*, brings to light;
Born, by your arms, for liberty's defence;
Born by your taſte, the arbiters of ſenſe:
Long may your taſte, and long your Empire ſtand,
To honour wit, and worth, from every land.

Oh! cou'd my conſcious Muſe but fully trace
The ſilent virtues which SAPPHIRA grace;
How much her heart, from low deſires refin'd;
How much her works, the tranſcript of her mind;
Her tender care, and grief for the diſtreſt;
Her joy unfeign'd, to ſee true merit bleſt;
Her ſoul ſo form'd for every ſocial care;
A friend ſo gen'rous, ardent and ſincere;
How wou'd you triumph in yourſelves to find
Your favours ſhewn to ſo complete a mind;
To find her breaſt with every grace inſpir'd,
Whom firſt you only for her lays admir'd.

FINIS.

AN INDEX OF THE NAMES of PERSONS mentioned in this WORK.

N. B. The names of the Ladies, whoſe Memoirs are here given, are diſtinguiſhed by Capital Letters.

A.

ABBOT Archbiſhop, 193.
Adams John, 55.
Alexander Magnus, 32.
Alderley John, 220.
Alfred King, 152.
Alleſtry Dr. 229.
Ames Joſeph, 5, 85
Anderſon, 123
Arioſto, 136.
Arthur Prince of Wales, 20.
ARUNDEL MARY COUNTESS OF, 85.
Arundel, Sir Thomas, 85.
ASCHAM MARGARET, 107.
Aſcham Roger, 37, 70, 71, 106, 107, 150, 152, 153, 188.
Aſh, 230.
Aſhcough Sir William, 44.
ASKEW ANNE, 44.
ASTELL MARY, 263, 264, 306.
Aſtell, Mr. 306.
Atterbury Biſhop, 109, 252, 312.
Atkinſon Dr. William, 31.
Aubrey John, 87, 201, 296.
Audley George, Earl of Caſtlehaven, 191.
Auſtin St. 317.

B.

Babington Anthony, 123
Babington Biſhop, 184.
Bacon Sir Francis, 7, 20, 133, 136.
Bacon Sir Nicholas, 133, 136.
BACON ANNE Lady, 132.
Bacon Anthony, 133, 136.
Baker Thomas, 9, 13, 14, 15, 79.
Baker Sir Richard, 78, 197.
Bale Biſhop, 3, 44, 45, 46, 52, 53, 55, 56, 98, 149.
Barber Mary, 318, 319.
Barklay William, 215r.
Barlow William Biſhop of Lincoln, 167.
Bancroft Biſhop, 167.
Barnard Thomas, 317.
BARNES JULIANA, 3.
Baſſet James, 37, 106.
Bathurſt Dr. 275.
Bayle Monſieur, 97, 98, 297, 312
BAYNARD ANNE, 243.
Baynard Edward, 243.
Baynard Ralph, 243.
Bazil, 138.
Becket, 237.
Belenian, alias Otterden, 55.
Bell Dr. William, 231.
Bellarmine, 215.
Berkeley Robert, 275, 277, 282.
Berners, Sir James, 1, 3.
Berners Richard Lord, 1, 3.
Binks, 230.
Birch Dr. 252.
Bizari, Peter, 149.
Blake, Sir Richard, 275.
BLAND, ELIZABETH, 185, 287, 224.
Bland Nathaniel, 287.
Bodley, 93.
Boethius, 163.
Bohun Edmund, 146, 151, 153, 167.
Bonner Biſhop, 47.
Bovey William, 302, 305.
BOVEY CATHERINE, 302.
Bowes Sir Martin, 47.
Brandon Frances Dutcheſs of Suffolk, 70.
Brandon Charles Duke of Suffolk, 70.
Bray Sir Edward, 37.

Bridgwater Elizabeth, Countess of, 199.
Bridgwater John Earl of, 199.
Briſtow James, 211.
Brome William, 273.
Brooke, 101.
Brookes, 85.
Brown Thomas, 206, 249.
Brutus, 204.
Buckhurſt Lord, 162.
Buckingham George Duke of, 195.
Buckridge John, 161.
Bullen Anne, 148.
Bullinger, 79.
Berleigh Mildred Lady, 126, 142.
Burleigh Lord Treaſurer, 107, 126, 138.
Burnet Elizabeth, 275.
Burnet Biſhop, 21, 23, 44, 61, 75, 79, 96, 113, 208, 278, 307,
Bury Samuel, 295.
Bury Elizabeth, 186, 291, 224.

C.

Camden William, 112, 127, 149, 157, 163, 216, 217.
Caputius Euſtachius, 23.
Cardan Jerom, 72.
Carew Richard, 143.
Carr George, 191.
Carteret Lord, 318.
Caſtelnau Michael de, 151.
Caſtiglioni John Baptiſt, 149,
Cavendiſh Sir Charles, 210.
Cavendiſh Sir William, 176, 211.
Caulton Thomas, 230.
Cauſſin Nicholas, 22, 24.
Caxton William, 5, 12.
Cecill Robert, 128, 178.
Cecill Sir William, 128.
Chark William, 144, 146.
Charles I. King, 193, 251, 256, 275.
Charles II. King, 210, 232, 270.
Charlett Dr. Arthur, 311.
Champernon Lady, 148.
Chaloner Sir Thomas, 71.
Chauncey Sir Henry, 5, 132, 199, 262.
Cheke Sir John, 149.
Chidley Catherine, 198.
Chriſtopherſon Biſhop, 37, 43, 106.
Chryſoſtome, 128, 245.
Chudleigh Mary Lady, 282.
Chudleigh Sir George, 283.
Clarke, 306.
Clark Stephen, 37, 106.
Clement Margaret, 103.
Clement Dr. John, 29, 103.
Clifford Earl of Cumberland, 214
Cole Dr. 37, 106.
Collier Jeremy, 73, 75, 78, 83, 243, 248.
Collins, 85, 86, 87, 184, 199.
Congreve William, 254.
Conier, 181.
Connock Richard, 93.
Cooke Sir Anthony, 127, 132, 136, 142.
Cope Allan, *alias* Harpsfield, 45.
Corbet Biſhop, 183.
Coſte, 263, 267.
Cottrell Sir Charles, 201, 202, 206.
Coventry Lord Keeper, 220, 227
Covil Dr. 230.
Cowley Abraham, 206.
Cox, 47.
Cranmer Archbiſhop, 64, 96.
Creake, 297.
Creſſy Serenius, 1, 2.
Crompton, 180, 181.
Cromwell Lord, 92.
Crul Dr. 213, 253.
Cudworth Dr. Ralph, 262, 268.
Cuffe Henry, 161.
Culpepper Sir Thomas, 253.
Cutts Henry, 292.
Cutts Elizabeth, 292.
Cyril, 128.

D.

Dancey Elizabeth, 102.
Dancey Sir John, 102.
Daniel Samuel, 214, 218.
Dare Chriſtopher, 46.
Dart, 169.
D'Avenant Dr. 310, 311, 313.
David King of Scots, 219.
Davies Lady Eleanor, 191

Davies Sir John, 191, 193, 195.
Davies, 188.
Dautrey William, 37.
Dee Dr. John, 124, 157.
Denham Sir John, 203.
Denniſot Nicholas, 97.
Denny Lady, 50.
Diggs Sir Dudley, 164.
Dodwell Henry, 311.
Dolben Archbiſhop, 229.
Douglaſs Archibald, 191.
Douſa Janus, 173.
Donne Dr. John, 215.
Drake Francis, 222.
Drue, 29.
Drummond Jane, 256.
Dryden, John, 208, 236, 237, 240, 254.
Dudley John, Earl of Warwick, 99.
Dudley Robert Earl of Leiceſter, 110, 184.
Dudley Guilford Lord, 73, 81.
Dugdale Sir William, 68, 85, 87, 89, 101, 186, 187, 191, 214, 216, 219, 243.
Du Moulin Dr. Peter, 197.
Dungannon Viſcounteſs of, 203.

E.

Edward VI. King, 72, 94, 98, 150, 151.
Edwards, 198.
ELIZABETH, Queen, 147, and ſeq. 187, 188.
Elmer Biſhop, 70, 72.
Elſtob Elizabeth, 176.
Engleby David, 102.
Engleby Sir William, 102.
Eraſmus, 13, 17, 20, 21, 23, 29, 38, 89, 102, 126.
Eſſex Robert Earl of, 189.
Evelyn John, 174, 176, 185.
Euſebius, 43, 106.
Euſtochium, 185.
Eyre, 230.
Eyre Anthony, 230.

F.

FANE LADY ELIZABETH, 85.
Farmer, 137.
Farnaby, 174.
Farneſe Cardinal, 177.
Fawn John, 13.
Feckenham, or Fackenham, 75.
Fell Biſhop, 222, 227, 228, 229, 231, 232, 235, 275.
Ferdinand of Arragon, 20.
Fiſher Biſhop, 7, 9, 12, 13, 14, 15, 16.
Fiſher Robert, 287.
Fitz Allan, Henry, Earl of Arundel, 86, 87.
Fitz-Williams, Sir William, 127, 128.
Forbes Dr. 164.
Forteſcue Sir John, 153.
Fowler John, 201.
Fox John, 46, 51, 53, 56, 73, 79, 84, 91, 102.
Fox Samuel, 102.
Fraunce Abraham, 184.
Freak Sir Thomas, 253.
Frewen Archbiſhop, 223.
Friend Dr. John, 35.
Fueſlinas, Conradus, 79.
Fuller Dr. Thomas, 14, 16, 20, 22, 44, 45, 65, 83, 112, 142, 152, 159, 164, 131.
Fulman William, 6, 98, 213, 221, 222.
Fulwood Dr. 293.

G.

Gage Henry, 82.
Gardiner Biſhop, 47, 57.
Gaſcoyn Abbot of Lambſpring, 1
Gazius, 188.
Gerſon Dr. John, 11.
GETHIN GRACE Lady, 252.
Gethin Sir Richard, 252, 253, 299.
Gethin, 188.
Gildon Charles, 297.
Godwyn Francis, Biſhop of Landaff, 89.
Godwyn Tho. Bp. of Bath and Wells, 155.
Gonell William, 29.
Gorges Sir Ferdinando, 187.
Grafton Richard, 164.
GRAY LADY JANE, 70, 150, 224.
Gray Lady Catherine, 79.
Gray Sir Thomas, 101.

Gray John Lord, 146.
Greenhill, 198.
Grew Dr. Nehemiah, 488.
GRIERSON CONSTANTIA, 318.
Grierſon, Mr. 319.
Grindal William, 148, 149, 151.
Gruter Janus, 101.
Gruter Gualtherus, 101.
Gunning Biſhop, 229.
Gunton, 25, 118.

H.

Haddon Dr. 100, 147, 153.
HALKET ANNE Lady, 256.
Halket Sir James, 257, 258.
Hall Joſeph Biſhop, 189, 190.
Hammond Henry, 221, 222, 227, 228, 229.
Hamilton Elizabeth, 300.
Harbert Lady, 58, 60.
Harcourt Philip, 188.
Harding Dr. 78.
Harington Sir John, 136, 142, 152, 184.
Hart Richard, 29.
Harvey Thomas, 179.
Haſtings Lady Elizabeth, 317.
Haſtings Lady Mary, 315.
Hearne Thomas, 4, 65, 67, 91, 149, 166, 188, 190, 311.
Hemmingford Walter, 4.
Henchman Biſhop, 229, 232.
Henrietta Maria Queen, 209.
Henry VIII. King, 20, 57, 58, 59, 88, 90, 92, 93, 108, 127, 147, 149, 156.
Henry, 293.
Hepbourn John, Earl of Bothwell, 111.
Herberai Nicholas, 97.
Herbert Anne Lady, 139.
Herbert Lord, 25.
Heron Giles, 103.
HERON CECILIA, 103.
Hertford Lady, 50.
Heylin Dr. Peter, 20, 65, 71, 88, 95, 195, 196.
Heynes Samuel, 67, 93, 123.
Heywood Thomas, 159.
Hickes Dr. George, 224, 227, 269, 270, 271, 272, 304, 311
Hobby Edward, 137.
Hobby Sir Thomas, 137, 139.
Hobby Sir, Philip, 137.
Hobby Thomas Poſthumus, 137.
Holbein Hans, 38.
Holinſhed Ralph, 3, 73, 78, 164.
HOPTON SUSANNA, 269.
Hopton Richard, 269, 274.
Hopton Sir Edward, 269.
Houſe, 94.
HOWARD LADY MARY, 87.
Howard Thomas, Duke of Norfolk, 87.
Howel Charles, 207.
Humphrey Dr. Lawrence, 155, 156.
Huntingdon Ferdinando Earl of, 191.
Huntingdon Lucy Counteſs of, 191.
Hyſton Walter, 12.

J.

JANE COUNTESS OF WESTMORELAND, 101.
Jacob Giles, 186, 201, 209.
Jaline Paulus de, 163.
Jebb Dr. 108, 110, 156.
Jewel Biſhop of Sarum, 78, 134, 153, 155.
INGLIS, ESTHER, 188.
Joanna Archdutcheſs of Auſtria, 20.
Johnſon Rev. Mr. 316.
Johnſton John, 190.
Jones, 301.
Jones Lady Catherine, 317.
Iſocrates, 86, 155.
JULIANA ANCHORET OF NORWICH, 1.
Juncker, 98.

K.

Kello Samuel, 188, 190.
Kello Bartholomew, 190.
KEMPE MARGERY, 5.
Kempe John, 6.
Kennal Dr. 155.
Kennet Biſhop, 315.
KILLIGREW KATHERINE, 142.
Killigrew Henry, 142, 143.
KILLIGREW ANNE, 236.
Killigrew Dr. Henry, 236, 238.
Kingſmill, 156.

Kingſmill Sir William, 297.
Kirk, 194.
Knatchbull Sir Norton, 227, 228.
Knevet Sir Anthony, 51.
Knevet Sir Henry, 187.
Knight Dr. Samuel, 38.
Knowles Sir Francis, 112.

L.

Lake, 230.
Lamb, Dr. 196.
Lane Lady, 58, 60.
Langbain, 206, 211.
Laſcels John, 52, 55.
Latymer Biſhop, 47.
Laurence, 128, 156.
Laud Archbiſhop, 195, 270.
Lawrence Adams, 291.
Lee Richard, 28.
Lee Sir Henry, 208.
LEGGE ELIZABETH, 251.
——— Edward, 251.
——— William, 251.
——— John, 251.
——— Margaret, 251.
——— Anne, 251.
Leland John, 34, 98, 103, 311.
Le Neve Sir William, 191.
Leon John, 174.
Lewis John, 5.
Lewis John, 35, 36.
LINCOLN ELIZABETH COUNTESS OF, 187
Lincoln Thomas Earl of, 187
Lincoln Bridget Counteſs of, 188
Lintott, 283.
Livy Titus, 67.
Locke John, 262, 263, 264, 267, 268, 314.
Loud John, 54.
Lloyd Biſhop, 271.
Lloyd Griffith, 294.
Lloyd, 127.
LUCAR ELIZABETH, 25.
Lucar Emanuel, 26.
Lucas Lord, 210, 213.
Lucas Sir Charles, 209, 213.
Lucas Dr. Richard, 231.
LUMLEY JOANNA LADY, 86
Lumley John Lord, 86, 87.
Lynacre Dr. Thomas, 88.
Lyte, 188.
Lyttelton Dr. Dean of Exeter, 250

M.

Mace, 191.
Malbranche, 264.
Mallet, 167.
Mallet Dr. Francis, 65, 91.
Marbeck Roger, 156.
Markham, 180.
Margaret Counteſs of Saliſbury, 88.
Martiningo, 133.
MARY I. Queen, 74, 88, 152.
MARY Q. OF SCOTLAND, 107
Mary of Lorrain, Queen of Scotland, 108.
MASHAM DAMARIS LADY, 262.
Maſham Sir Francis, 262, 268.
Maſham Francis Cudworth, 263.
Maſſon Robert, 145.
May Nicholas, 173.
Melvin Andrew, 144, 145, 179, 185, 189.
Melvyn Robert, 111.
Mervin Sir James, 191.
Middleton Dr. Conyers, 4, 5.
Moleſworth Lord, 289.
MONK, 268.
Monk George, 289.
Monmouth Duke of, 203.
More John, 181.
More George, 287.
More Thomas, 35, 102, 103, 106
More Sir Thomas, 10, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 102, 103, 127, 174.
Moreri, 157.
Moreton Earl of, 111.
Morley Biſhop, 227, 228, 229, 270.
Morney Philip, 186.
Morwen John, 37, 106.
Mouſett Dr. 186.
Moyſer, 230.
Mulcaſter Richard, 158.
Murray Earl of, 111, 112.
Murray Robert, 256.
Myldmaye Sir Walter, 123.

N.

Navarre Margaret Queen of, 149
Nazienzen Gregory, 128, 308
Nevil John Lord Latymer, 57
Nevil Charles Earl of Weſtmoreland, 101.
NEWCASTLE MARGARET DUTCHESS OF, 209.
Newcaſtle William Marquis of, 199, 211, 213.
Newcourt Richard, 136.
Nicolas, 29.
Nyx Biſhop, 17.
Noke, 137.
Norfolk Thomas Duke of, 101
Norris John, 263, 264, 285, 307, 308.
NORTH DUDLEYA, 286.
North Charles Lord, 286, 287.
North, Hon. Roger, 286, 287.
Northampton Iſabel Counteſs of, 315.
Northumberland John Duke of, 183.
NORTON FRANCES LADY, 299
Norton Ambroſe, 301.
Norton Sir George, 252, 253, 299.

O.

Ochine Bernardine, 133
Oldfield, 221, 222.
Orleance Father de, 159, 166.
Orrery Earl of, 203.
Owen John, 179.
Owen Sir William, 258.
Oxenbridge Dr. Daniel, 201.
Oxford John Earl of, 101.

P.

Pack Major, 206.
PAKINGTON DOROTHY LADY, 220
Pakington Sir John, 220, 229, 235
Pakington Sir Thomas, 229.
Pamelian, 42.
Parker Archbiſhop, 126, 134.
Parkhurſt Biſhop, 68.
Parma Dutcheſs of, 101.
PARR QUEEN KATHERINE, 21, 56, 89, 148.
Parr Sir Thomas, 57.
Parry Biſhop, 167.
PARRY BLANCH, 124.
Parry Henry, 124.
Parſons Robert, 45.
Paule Sir George, 167.
Paula Lady, 185.
Pearſon Biſhop, 229.
Peck Francis, 163.
PEMBROKE MARY COUNTESS OF, 183.
Pembroke Henry Earl of, 183.
PEMBROKE ANNE COUNTESS OF, 214.
Pembroke Philip Earl of, 216
Penthesilea Queen, 198.
Philip King of Spain, 93, 94, 96, 113, 151, 152.
PHILIPS KATHERINE, 201, 241
Philips James, 202.
Phillips John, 142, 174, 176, 191.
Pignerol Abbot, 113.
Pits John, 98.
Plato, 28, 157, 309.
Plutarch, 163, 215.
Ponſonby William, 186.
Poole Cardinal, 30, 88.
Pope Alexander, 298.
Pope Mary, 305.
Porcia, 204.
Powel Dr. David, 124.
Prude John, 243, 247, 248.

Q.

Quintilian, 42.

R.

Rainbow Biſhop, 214, 219.
Ranelagh Lady, 224.
Rapin, 109.
Raſtall Winefred, 106.
Rawley Dr. 136.
Rawlinſon Robert, 243.
Rich, 50, 51, 52.
Richardſon Thomas. 213.
Riches John, 302, 305.

RICHMOND AND DERBY MARGARET COUNTESS OF, 7
Richmond Edmund Earl of, 7, 8.
Robinſon, 47.
Rocheſter Wilmot Earl of, 208.
Ronſard, 97, 109.
ROPER MARGARET, 27, 106.
ROPER MARY, 106.
Roper William, 36, 44.
Roper Thomas, 37.
Roper John, 13, 44.
Roper Anthony, 37.
Rowe Thomas, 207.
Rowe Nicholas, 297.
Rowe Mrs. 207.
Rowlet Sir Ralph, 147.
Rowlet Margaret, 147.
Ruſh Fryer, 192.
RUSSEL ELIZABETH LADY, 136, 204.
Ruſſel John Lord, 139.
Ruſſel Francis Earl of Bedford, 139.
Ruſſel Mary Counteſs of Cumberland, 217, 220.
Rymer Thomas, 180.

S.

Sadler John, 241.
Salmon, 269.
Salmon, 201, 269.
Saluſt, 163.
Sanford Francis, 12.
Sappho, 206.
Sarracennia Ludoviſia, 185.
Savil Sir Henry, 153, 157.
Savil Thomas, 161.
Saunders Dr. Eraſmus, 269.
Schurman Anna Maria, 185, 224
Serrarius, 283.
SEYMOUR LADY ANNE, 97, 98.
SEYMOUR LADY MARGARET, 97, 98, 99.
SEYMOUR LADY JANE, 97, 98, 99, 100.
SEYMOUR LADY ARABELLA, 176.
Seymour Edward Duke of Somerſet, 98, 99.
Seymour William, 172, 180.
Seymour Thomas, 21, 69.
Shaxton Nicholas, 50, 55.
Shore Jane, 10.
Simon Father, 165.
Simmonds Edward, 176.
Sixtus Quintus, 161.
Skelton John, 17.
Smalridge Biſhop, 312
Smith Sir Thomas, 63.
Smith Dr. Thomas, 63.
Snape Dr. 230.
Socrates, 154.
Somerſet Anne Dutcheſs of, 98, 99.
Somner William, 43.
Sophia Princeſs, 284.
Speed John, 20, 167.
Spinckes Nathaniel, 271, 272, 273.
Sprint, 283.
Stafford Sir Henry, 8.
Stamford Dr. 230.
Standiſh Biſhop, 47.
Stanhope Sir Edward, 98.
Stanley Thomas Earl of Derby, 8
Stapleton Dr. Thomas, 102.
Steele Sir Richard, 302.
Sterne Archbiſhop, 222, 223.
Stevenſon, 37.
Stillingfleet Biſhop, 276, 277.
Stowe John, 15, 124, 143.
Stradling Sir Edward, 124.
Strype John, 23, 47, 61, 63, 65, 67, 69, 86, 91, 126, 133, 134, 139, 140, 143, 148, 150.
Stuart Charles Earl of Lenox, 176.
Stuart Henry Lord Darnley, 110.
Stuart Matthew Earl of Lenox, 110.
Sturmius John, 150.
Surrey Henry Earl of, 101.
Sydney Sir Henry, 103.
Sydney Sir Philip, 183, 184, 186.

T.

Talbot Biſhop, 271.
Tanner Biſhop, 11, 55, 85, 102, 123, 165.

Taylor Biſhop, 204, 277.
Thanet Margaret Counteſs of, 220.
Thomas Biſhop, 227, 228.
Thomas Dr. William, 184.
Thomas Elizabeth. 285.
Thompſon James, 37.
Thoreſby Ralph, 278, 279, 288.
Thornton William, 230.
Throgmorton Sir Lionel, 56.
Throgmorton, or Throckmorton Sir Nicholas, 111.
Thuanus, 177.
Tillotſon Archbiſhop, 314.
TISHEM CATHERINE, 101.
Trenchard A. 300.
Tullia, 28.
Tunſtall Dr. 57.
Turberville Father, 270, 274.
Tyrwhyt Elizabeth, 68.

V.

Valois Margaret de Q. of Navarre, 97.
Valois Margaret de Dutcheſs of Berri, 97.
Van Helmont Lord, 488.
Udall Nicholas, 89.
Venator Balthazer, 101.
Vere Edward Earl of Oxford, 128.
Vittoria, 136.
Vives Ludovicus, 21, 88.
Unton Sir Edward, 99.
Voſſius John Gerard, 21.
Voyſey Biſhop, 29.
Upton James, 107.
Upton Nicholas, 5.

W.

Wadloe, 55.
Waldgrave Edward, 67.
WALKER ELIZABETH, 241.
Walker Anthony, 242.
Walker Dr. John, 311.
Waller Edmund, 208.
Walſh Peter, 251.
Walter William, 131.
Warham Archbiſhop, 20.
Watſon Biſhop, 167.
Watts Dr. 295, 296.
Waterland Dr. Daniel, 314.
Weever John, 6, 15, 17.
Wendy Dr. 58.
Weſt James, 11, 126, 129, 137, 140.
Weſtbury Maurice, 13.
WESTON ELIZABETH JANE, 173.
Weſton Francis, 174.
Wharton Lady Anne, 71.
WHARTON ANNE, 208.
Wharton Duke of, 207, 285.
Wharton Thomas, 208.
Whitgift Archbiſhop, 167.
White Dr. Thomas, 155.
Willis Browne, 5.
Willis Samuel, 315.
WINCHELSEA ANNE COUNTESS OF, 297.
Winchelſea Earl of, 297.
Winwood Ralph, 176, 177, 179, 181.
Withypol Paul, 25, 26.
Wogan, 202.
à Wood Anthony, 37, 106, 155, 156, 159, 163, 184, 201, 217, 221, 231, 237.
Woodhead Abraham, 221.
Woolſey Cardinal, 17, 22.
Wotton Dr. William, 126.
Wriſley, or Wriothesley, Lord Chancellor, 47, 51, 52, 55, 57.

X.

Xenophon, 309.

Portsea Literary and Philosophical Society reviewed, 364.
Rice bird, song of, 419.
Rock blocks, 388.
Rocks, impressions on, 438.
Rose, remark on the tall bristly, 394.
Rose-wood, answer to query on, 196.
Roux's Iconographie Conchyliologique, &c., 64.
Royal botanic garden of Glasgow, 399.
Sabélla, from *sabulum*, fine sand or gravel, 26.
Sago palm, 84.
Salamanders, some new ones figured and described, 177.
Salmon, natural history of, 170.
Salpiglóssis, from *salpigx*, a trumpet, and *glössis*, a tongue, 362.
Sandstone, notice of the occurrence of footsteps in, 144.
Savi's Ornithologia Toscana, &c., 176.
Scabiósa arvénsis, notice of, 83.
Scale on the bills of birds, 200.
Scandinavian cats, 74.
Scarlet Tanager, note of, 419.
Schools, law respecting, in the south of Germany, 483.
Scientific institutions, 80.
Scientific journals, 168. 362.
Scilla nùtans, 83. 191. 379.; with white flowers, by William Perceval Hunter, 393.
Scolopax described by J. M., 297.
Scorpæ'na, from *skorpios*, a scorpion, 162.
Skulls of brutes, query on, by C., 299.
Sea air, remark on, 384.
Sea eagle, 47.
Sea fir, 278.
Sea serpent, new one, figured and described, 169.
Sebright's Observations upon Hawking, &c., reviewed, 366.
Second Moffat Chalybeate, 493.
Selby's Illustrations of British Ornithology, 62.
Sensation, 316.
Serpents, on the charming of, 372.
Serrátula tinctòria, notice of, 83.
Shark, lower jaw-bone of, found in the county of Perth, 493.
Sheep genus, monstrous production of the, by John Chichester, Esq. M.D., 325.
Shells and minerals, collection of, for sale, 96; exchange of, 96; fanciful ideas for a national museum of, by Conchilla, 24; juvenile cabinet for, 413; marine, by R. Reid, 393; remarks on the British land and fresh-water ones, by Mr. Joseph Kenyon of Preston, 424.
Shore lark, song of, 420.
Shricke, query respecting, 93; answer to, 93.
Siberia, natural history of, 74.
Simia Jácchus, account of a specimen of, by P. Neill, Esq. M.A. F.R.S.E. &c., 18.
Siren lacertina, figured and described, 171. 192.
Smith's English Flora, noticed, 62.
Smith, Sir J. E., Pres. Lin. Soc., biography and obituary of, 91; criticism respecting, 198.
Snakes caught by fishermen, by Henry Slight, 397.
Snapdragon, ivy-leaved, remark on, by T. F., 378.
Soil, formation of, on a small scale, 179.
Sólen, from *sōlēn*, a tube, 28.
Song birds, American, sketches of twenty-four, by J. Rennie, Esq. A.M., 414.
Song sparrows, 49. 419.
Sorata, description of the mount so called, 000.
Sowerby, J. D. C., Esq., critique of, respecting the late Mr. Sowerby, 304.
Sowerby's genera of recent and fossil shells, reviewed, 56.
Sparrowhawk, described and figured, 220; query the female, 220.
Spider, ascent of, into the atmosphere, 157; curious remark on, by A. A., 304; of Solomon, 875; on the aërial, by John Murray, Esq. F.S.A., &c. &c., 320.
Spix's shells of Brazil, notice of, 73.
Spóndylus, from *spondylos*, the prickly head of an artichoke, 28.
Spóngia occultà and fluviátilis, 278.
Spontaneous organisation of matter, 370.
Spray of trees, Gilpin's remarks on, 43.
Stamen, described, 232.
Stark's Elements of Natural History, 92.
Starwort, query respecting, by An Amateur, 299.
State of man in the south of Germany, 482.
Steiner's Gebirgsblumen des Salzkammergutes, 175.
Stephens's Illustrations of British Entomology, for April, reviewed, 55; May and June, 161.
Stewart, John V., Esq., notice of a remarkable hare, 216.
Stigma described, 232.
Stock, Mr. D., on the *Lémna* major and minor, 290; on the *Orobánche* minor, 300.
Strasburg, museum of natural history at, 468; botanic garden at, 469.
Strata, age of, traced from their organic remains, by J. R., 383; consequences of continued disintegration, by J. R., 385.
Strathpeffer water,
Structure of plants, Dr. Martius's theory of, 475.
Strutt, J. G., on the forest trees of Europe, as elements of landscape, 37. 242.
Stuttgard, natural history at, 477.
Style described, 232.
Succinea amphibia, 426.
Summer red bird, note of, 420.
Swainson, W., F.R.S. &c., on the Nuthatch, 330; review of Audubon's Birds of America, 43.
Sweden, rare plants in the north of, 282.
Sweden, works published in, 368.
Sweet's Aviary, Cameron Square, noticed, 81; British Flower Garden, for April, 1828, reviewed, 61; May, 168; June, 168; July, 362. British Warblers, reviewed, 57. Flora Australásica, for April, 1828, reviewed, 61; May, 167; June, 167.
Sylvan Sketches, &c. &c., reviewed, 93.
Symphytum officinàle, 397.
Tabasheer, notice of, 67.
Taste, on the improvement of, by natural history, 8.
Technicalities of science, by J. Rennie, Esq., 369; by Mr. James Jennings, 378.
Technicalities, on translating, by B., 393.
Temminck's Nouveau Recueil, &c., 64.
Templeton, J., biography of, 403.
Tenore's Saggio sulla Geografia Fisica e Botanica del Regno di Napoli, con Carte, 176; Osservazione sulla Flora Virgiliana, 176.
Terminology of birds, figured and described, 276. of British insects, 421; used in ornithology, 123.
Terms, translation and derivation of, 200.
Ternaux sur les Obstacles qui s'opposent à la Propagation des Mérinos en France, noticed, 467.
Testácea, from *testaceus*, having a shell, 27.
Test of a good naturalist, by J. Rennie, Esq., 369.
Tetragynia, order of, described, 433.
Tetrándria, class of, described, 431.
Thalamiflòræ, from *thalamus*, a bed or receptacle, and *flos*, a flower, 136; description of, 137.
Thompson's Memoir on the Pentacrinus europæus, 62.
Thrush, the Brown, 415; the Red-breasted, 415; the Wood, 415; the Lesser, 386.
Thyrse explained, 431.
Titmouse, the Crested, song of, 420
Toad and lizard, lethargy of, 159.
Torpidity of the common tortoise, 159.
Transactions of the Linnean Society of London, 62.
Trees, large ones, 191.
Triándria, 237.
Trimingham, mass of chalk in the cliff at, 259.
Trochus, from *trochus*, a boy's top, 29.
Trout, varieties of, 372.

Truffle, organisation and reproduction of, 380.
Trúncus, in insects, 423.
Tubulària ramòsa, 276.
Tulip and ranunculus, difference between, in their physiological structure, 2.
Turkeys, young ones noticed and figured, 46.
Turtle doves of Carolina, 48.
Tuscany, ornithology of, 282.
Tussac's Flore des Antilles, &c., 63.
Tyrian purple, 373. 389.
Valvàta piscinàlis, 425.
Vasculàres and Cellulàres, tabular view of their systematic subdivisions, 136.
Vasculàres, figured and described, 33.
Cellulàres, from *vas*, a vessel, 136.
Vegetable and animal remains, and rocks, collection of, 186.
Vegetables and animals, on the distinctive characters of, 97 to 108.
Vegetation, experiments on, 378.
Ventral, from *venter*, the belly, 162.
Vertebrated animals described, 104.
Vespertilio, from *vespertilio*, a bat, 163.
Vesuvius, eruption of Mount, 181.
Vignette on the cover, critique on, by A Lover of Nature, 302; apology for, 302.
Vigors's Zoological Journal noticed, 61. 278.
Vimon, M., notice of his collection of sculls, 72.
Violet, diffusion of seeds in the, by J. Rennie, 379.
Vittàtus, from *vitta*, a band, 163.
Umbel explained, 429.
Volcano at Bakon, in Persia, 286.
Vólitans, from *volito*, to fly about, 162.
Walnut tree, large trunk of a, 283.
Warwickshire, plants found in, varying with white flowers, by W. T. Bree, 393.
Water rail figured and described, 289.
Water-spouts figured and described, 458.
Waterton's Wanderings in South America, &c., reviewed, 365.
Weald denudation, geological position of, 264.
Weald, arrangement of, 256.
Weather of July and August, 296; of August, September, and October, 403.
Wernerian Natural History Society, meetings of, 84. 291.
Whale, an enormous one, 283.
Wha-ra-rai mountain, ascent and barometrical measurement of, communicated by Mr. Menzies, 201.
Whimbrel figured and described by J. M., 297.
Wiegmann's Observationes Zoologicæ, &c., 175.
Willughbiella, from Willughby, a friend of Ray's, 273.
Wilson's Illustrations of Zoology, reviewed, 52.
Wind reels, on the modification of the clouds so called, 454.
Woodcock's nest, 83.
Woodpecker, critique respecting the least, by W. T. Bree, 301.
Woodpeckers, family of Red-headed, 49.
Woods's Introductory Lecture on the Study of Zoology, 62.
Worm of corruption, query respecting, by S. T., 300.
Wren, the Marsh and the House, notes of the, 420.
Yarmouth, rare birds shot in the neighbourhood of, by T. W. S., 290.
Zoological Society, origin and notice of, 78; meeting of April 29th, 188; May 14th, 188; regulations of, 188.
Zoology, advantage and pleasures of the scientific knowledge of, 3; on the Cuvierian, or natural, system of, 97. 309.
Zygopétalon, from *zygos*, a pair, *petalon*, a petal, 163.

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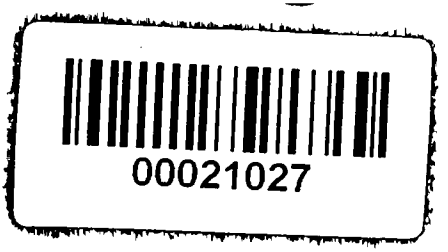
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